A

SERMON

Preached before the

RIGHT HONOURABLE

Sir *JOHN SHORTER*, Knight,

Lord Mayor

OF THE

CITY of *LONDON*

AT

GROCERS-HALL.

By *Samuel Slater* Minister of the Gospel.

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TO THE

RIGHT HONOURABLE

Sir *JOHN SHORTER*, Knight,

Lord Mayor

OF THE

CITY of *LONDON*.

My Lord,

THIS Sermon was not preached, nor is it publiſhed undeſir'd: Your Honour hath had a very great ſtroke as to both. Tho many others did come with their auxiliary hands to help the Midwifeing of it into the World. It hath ſtuck long in the birth, becauſe I cared not to expoſe it and my ſelf, now that the comfortable eaſe, which God and his Majeſty have graciouſly granted us, (who were before unmercifully run down) doth make too many very uneaſie and wickedly angry, as if to ſhew kindneſs to the Oppreſſed, were not becoming of a great King, nor to accept of it fit for a groaning Subject. But, my Lord, contrary to mine own Inclinations, I am conſtrained to yield at laſt to Importunity. What entertainment it will find with many, I neither know, nor am ſollicitous. Probably they will ſlight and laugh at it, and ſo let them till they are weary: methinks, however, they may pleaſe to let this, and ſome other Works of my Reverend Bre-

thren pass as tolerable, since done by the clumsy Fists of Pedlars and Tinkers, &c. as some out of their abundant civility and good manners have been pleas'd to call us. But we can laugh as heartily at their Abuses, as they can at our Discourses; so long as there are no Fists about our Ears, we shall be contented. You are not, My Lord, without Reproaches, which for the sake of Righteousness, are more Your Honour than Your Chair or Chain: these things are frankly given out by men ready at any thing but what is good. Let us, My Lord, give them to understand, if they have leisure enough to throw dirt, we have none to be concerned at it. No, let us mind the duty of our several Places, and be the more industrious in the doing of it, as the Moon holds on her journey notwithstanding the bawling of Dogs.

En peragit cursus surda *Diana* suos.

That God would direct, succeed and strengthen the heart and hands of Your Lordship and worthy Brethren; that God would make Your City a City of Righteousness, accompany this Sermon with a blessing, that it may reach its wished-for end, Private and Publick good: That Truth and Peace may be in our days, and descend as a blessing upon the head of all following Generations, is the hearty Prayer of,

My Lord,

Your Honour's most Humble Servant

March 30. 88.

in our Dearest Jesus,

Samuel Slater.

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Sir *JOHN SHORTER*, Kt. *&c.*

PSALM II. 6.

Yet have I ſet my King upon my holy hill of Sion.

OUR dear and precious Lord Jeſus, is the great and bleſſed Potentate, King of kings, and Lord of lords, his Kingdom the moſt noble and glorious, his Government the moſt excellent in its ſelf, and moſt eaſy to his Subjects; yet never did any meet with greater Oppoſition, than he hath done, both in his own Perſon, while he was converſant upon Earth, tabernacling among Men; and in his Intereſt, Power and Authority, ever ſince. He ſtrikes not at the juſt Prerogatives and Sovereign Rights of Princes, nor at the Peace and Proſperity of Subjects, but hath been and ſtill is carrying on deſigns of Mercy, Grace and Love, ſeeking the good, welfare and happineſs of Mankind; yet black and curſed deſigns have been hatched in Hell, and vigorouſly carried on by ſome of the Sons of Men againſt him. He ſaith in Joh. 18. 36. *My kingdom is not of this world.* Such a Kingdom as is not terrene, decaying and fading, but ſpiritual and abiding. Such a Kingdom as is not

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of the same nature with those of this World, is not inconsistent with them, doth not usurp upon them, doth not prejudice or infeeble them, hath nothing in common with them, needs it not, seeks it not. Yet for all this, in the Psalm before us, we find the World in a ferment and violent Heat about it; great Consultations and Endeavours, among all sorts and ranks of Men, high and low, rich and poor, honourable and base, for the wresting of the Royal Scepter out of his hand, the shaking and overturning of his sacred and highly-exalted Throne. In short, tho he be the best Friend that ever the World had, not a Destroyer, but a Saviour; yet he had and hath a world of Enemies, who would *break his bands asunder, and cast away his Cords from them*, which is egregious folly, and ingratitude in the height.

But the question is, Why do they so? Why do they rage, and set their Wits at work? Why do they combine and unite together against him? Why is all this stir and bustle? Why cannot Men be quiet? Why do they thus bid defiance to the God of Love, to the Prince of Peace? You find no Answer in this Psalm returned to this Question, and surely no other reason of this averseness from him can be assigned, but this, *viz.* His being an irreconcilable Enemy to the lusts of Men, and their sinful Practices; his Government, whereever it is erected, not allowing the reign of Sin, which the hearts of the Sons of Men are so much devoted to, and mad upon, that they will not be divided from it, but prefer it before the Lord of Life and Glory; and if they are fixedly resolved so to do, let them go on till Divine Vengeance overtake them.

However these their actings upon Earth are taken notice of by one in Heaven. There the Great *Jehovah*, the God and Father of our Lord Jesus Christ, sits as a strict and curious Observer of the Spirits, and Ways, and Doings of men: He sees what is the matter of their Debates, what the issue of their Consults, what is agreed upon in their greatest Privacies, and what is done by them in their open Hostilities; and as he observes all, so he doth it with a perfect Serenity, without any trouble or afflictive commotion, without any undue concernedness for his Son's interest and honour. Notwithstanding all the Confusions that are, and will be here below, all the attempts of wicked and unreasonable men, he enjoys himself as becomes a God, in undisturbed Peace and Quietness, and a plerophory of Satisfaction as to his own Counsels, and the success of them. For his Understanding is Infinite, so that he cannot be outwitted, nor over-reached; and his own Arm is sufficient for him, so that

that he cannot be mastered and over-powred. There is not any possibility of defeating any of his everlasting Purposes, or frustrating any of his glorious Ends; his Counsels shall stand, and the thoughts of his heart to all Generations.

Hence it comes to pass, that while they rage, he laughs; and while they are putting forth the utmost of their skill and strength, he looks upon them with an holy Derision and Contempt; and while they are raising the *Posse Terræ*, the Powers of the Earth, against Christ, he knows there is no need of raising the *Posse Cœli* for him; No need of raising his Hosts, or of arming and sending twelve Legions of Angels to his assistance. No, no, in order to their Confusion and fatal Disappointment, it is full out enough for him to speak to them, only it is in his anger, and that will vex them by turning their Counsel backward, and tumbling their Persons headlong into Destruction, which shall certainly be in due time. The Word of God carrieth along with it, a mighty Power and Efficacy. With a word he created the World, and brought this excellent Fabrick of Heaven and Earth out of nothing. It was but his *Fiat*, and the Work was done; and by the word of his Power he upholds all things, so that they do not fall and return into their first Nothing. And with a word he can blast all the Projects of his Son's Adversaries, and wither every Arm that is stretched out against him.

If any inquire what it is that God speaks to them; you have it in the words of the Text; *Yet have I set my King upon my holy hill of* Sion. In which you have these things worthy of your Observation.

First, The will of God set in opposition to the Wills and Counsels of Men. *Yet I*; they are doing so and so, but I have done quite otherwise; they are doing their Pleasure, and I have done mine; their work is to do, and will never be done; mine is done already, I am before-hand with them.

Secondly, You have the Act of God the Father, by which Regal Power and authority is conferred upon Christ. *I have set*, anointed, constituted my King.

Thirdly, The Seat of his Kingdom, the place where his Throne is set, and where he is to exercise his Sovereign power, *The holy Hill of* Sion. The Doctrine that I shall from hence raise, and present you with, as the Subject of the following Discourse, is this.

Doct. *Let the discontent and rage, the designs and practices of Men be what they will, yet there is a King set up in* Sion *by God the Father, and this King doth and shall Reign, and that in the midst of his Enemies, and in spite of them too; they may as soon pluck the Sun out of the Firmament, as Christ out of the Throne.* I shall dispatch the Doctrinal part in opening the several Words of the Text, which will be done by answering these following Questions.

First, What is meant by *Sion*?
Secondly, Why is *Sion* called Gods holy Hill?
Thirdly, Who is that King, whom God hath set up there?
Fourthly, What is the meaning of that phrase, *setting* him.
Fifthly, What is the import of that Particle *yet*. Yet have I set him; all which I shall pass through with convenient Brevity, having a due respect both to this Auditory, and the time; and then proceed to the Application.

1. Q. Our first Question is this, *What is meant by* Sion?

A. To which I answer thus, *Sion* is to be taken two ways, literally and mystically. *Sion* in the literal Acceptation, was a considerable Mountain in *Jerusalem*, which had been formerly in the Possession of the *Jebusites*, and was by them kept until the time of *David*, the second King of *Israel*, but the first good one, 2 Sam. 5. 7. *The King and his men went up to Jerusalem to the Jebusites, the inhabitants of the Land, which spake unto David, saying, Except thou take away the blind and the lame, thou canst not come in hither; thinking David cannot come in hither; nevertheless David took the strong hold of Sion, the same is called the City of David.* This Hill had two tops, upon one of which was built the Tower or City of *David*; and upon the other afterwards, was built by *Solomon* his Son, the Temple of the Lord, and that top was Mount *Moriah*, as you may see in the 2 Chron. 3. 1. *Then Solomon began to build the house of the Lord at Jerusalen in Mount Moriah, where the Lord had appeared unto David his Father.*

Sion in the mystical Acceptation is no other than the Church of God. We find that Christ himself, who is the King of Saints, and Head of the Body, is frequently in Scripture called by the name of *David*. Thus Ezek. 34. 23, 24. *I will set up one Shepherd over them, and he shall feed them, even my servant David he shall feed them, and he shall be their Shepherd. And I the Lord will be their God, and my servant David a Prince among them; I the Lord have spoken it.*

So

So again, Hoſ. 3. 5. *Afterward ſhall the children of Iſrael return, and ſeek the Lord their God, and David their king, and they ſhall fear the Lord and his goodneſs, in the latter days.* Chriſt in theſe, and other ſuch like places is to be underſtood by *David*; and he hath his Name given him, becauſe he was to be of the Seed of *David*, the Royal Line, and *David* was the Type of him, being (as was before hinted) the firſt good and gracious King in *Iſrael*, tender over that People of God, and faithful to their intereſt, ruling them with Wiſdom and Love, not tyrannically with a Rod of Iron.

Now as *Chriſt* the King, is called by the Name of *David*; So the Goſpel-*Church*, which is his Kingdom, the place of his gracious and ſpiritual Reſidence, is called by the name of *Sion*; ſo you find it in Hebr. 12. 22. *Ye are not come to the mount that burned with fire, nor to blackneſs, and darkneſs, and tempeſt; but ye are come unto mount* Sion, *and unto the City of the living God, the heavenly* Jeruſalem, *i. e.* to the Church, both Militant, in which you are Converſant; and Triumphant, of which you are now Members; that Church which is the Seat of Chriſt, and Habitation of God. So likewiſe in Revel. 14. 1. *I looked, and lo, a Lamb ſtood upon mount Sion, and with him an hundred forty four thouſand, having his Fathers name written in their foreheads.* The Mount *Sion* here meant, is the Church of God, where Chriſt ſtands to look to it, and take particular conſtant Care of it, which he always did, and will ſtill go on to do. Theſe hundred forty and four thouſand that were with him, are the Elect of God, and effectually called, who have ſubmitted to him, are followers of him, and take his part, and are ready to take up his Croſs, whenſoever called to it. And this Mark or Seal doth ſignifie, both the ſanctifying work of the Spirit in their Hearts, by which they are brought over to Chriſt; and alſo his ſtrengthening work, whereby they are kept ſtedfaſt with him, notwithſtanding all the diſcouragements they find in themſelves, all the Temptations and Oppoſitions that are made againſt them by Hell, and all the Afflictions and Perſecutions they meet with from the World. And it is ſaid to be in their Foreheads, to note out unto us, not only the bleſſed fruit which they bring forth in the ſight of all them that know them, Good and Bad, Friends and Foes; but alſo their open, bold and undaunted owning and profeſſing of Chriſt; whoſe they are, and to whom they reſolve to cleave in the darkeſt days, and moſt menacing dangers. Like unto thoſe *Benjamites*, who ſaid, 1 Chron. 12. 18. *Thine are we, David, and on thy ſide, thou Son of Jeſſe; peace, peace be unto thee, and peace be to thine helpers, for*

thy God helpeth thee; and ſo he doth our *David*, and him we may againſt all his Enemies, for in-compariſon of him, they all (be they never ſo many, never ſo mighty) are leſs than nothing, Vanity. Among many great and precious Promiſes, which are made to the Goſpel-Church under the name of *Sion*, that is one, Iſa. 60. 14. *The ſons of them that afflicted thee, ſhall come bending unto thee; and all they that deſpiſed thee, ſhall bow themſelves down at the ſoals of thy feet, and they ſhall call thee the City of the Lord, the Sion of the Holy One of Iſrael.* Now Mount *Sion* is thus made uſe of, as the Type and Figure of the Church of Chriſt in new Teſtament-times, the times of the Meſſiah, upon ſuch accounts as theſe:

Firſt, Becauſe of the ſpecial Preſence of God there, above any other place in the World, *Pſal.* 132. 13, 14. *The Lord hath choſen Sion, he hath deſired it for his Habitation. This is my reſt for ever, here will I dwell, for I have deſired it.* It was the place of his choice, and of his deſire, and of his delight. It pleas'd him to abide, and to give Audience to his People there; there he met them, and heard their Prayers, and made Manifeſtations of himſelf to them; the Houſe built there, he filled with his Glory. Now the ſpiritual and gracious Preſence of God, is in his Church, and with his People. From the wicked he ſtands at a diſtance, he looks upon them afar off. We read in the Revelation, That myſtical *Babylon is a Habitation of Devils, a Cage of unclean Birds, and foul Spirits.* But the true Church is the Habitation of God; there he dwells, there he gives forth his Light, and his Loves; there he makes his People joyful; the midſt of the golden Candleſticks is the pleaſant walk of the bleſſed Jeſus. Hence it is, that (as the Apoſtle *Paul* ſaith in Epheſ. 2. 21.) *all the building fitly framed together, groweth unto an holy temple in the Lord*; that is, the univerſal Catholick Church doth ſo, that is the Temple of God; and then he adds in ver. 22. *in whom you alſo are builded together for an habitation of God through the Spirit.* Not only the univerſal Church (that which is rightly ſo called) but alſo particular Churches, as that in *Epheſus*, thoſe in *London*, or in any other Country, City, Town, which are called, united, conſtituted, order'd regularly, or according to the Pattern given in the Mount, the Divine Will revealed and laid down in the Sacred Scriptures, are Temples and Habitations, in which the great God doth delight by his holy Spirit to dwell; yea, and ſo are particular Saints, who have been really ſanctified, and made partakers of thoſe Gifts, which do not only adorn and grace the Perſon, but likewiſe render thoſe that have them truly gracious.

Secondly,

Secondly, *Sion* was a Type of the Gospel-Church, and its name is therefore fitly given to it, because of the proceeding or going forth of the Gospel from thence. The fiery Law, as you know, was given upon, and from Mount *Sinai*, in a most terrible manner, so that *Moses* himself fear'd and quak'd; but the everlasting Gospel, or law of Grace, was from Mount *Sion*, Isa. 2. 3. *Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, for he will teach us his ways, and we will walk in his paths, for out of Sion shall go forth the Law, and the word of the Lord from Jerusalem.* The Law, *i. e.* not the law of Works, but of Faith. The Law of the Redeemer, and the Word, *i. e.* the Word of Reconciliation and Peace, the glad tidings of Life and Salvation, by him, who is the Fountain of Life, and the Author of eternal Salvation to all those that accept and obey him. This came first out of *Sion* and *Jerusalem*, from whence it appears, that those learned Men did not speak without reason, who have asserted, that the Church of *Jerusalem* had the best and most rightful claim to that honourable Title of the Mother Church, whatever place besides doth pretend thereunto: So consult *Psal.* 110. 2. *The Lord will send the rod of thy strength out of Sion.* Now, what is that Rod, but the precious Gospel accompanied with the Spirit, which is the Power of God to Salvation, by which he conquers and subdues a People to himself, and also Rules and Governs them.

Now upon this account, the Church may well be called *Sion*, because there are made most blessed Revelations of Jesus Christ, and of Mercy, Grace and Peace, in and thorough him; there are the Divine Oracles, there are unlocked, and sweetly opened, those profound and glorious Mysteries, which were conceal'd and kept hid from Ages and Generations. There is made known unto the Principalities and Powers in heavenly Places, [ἡ πολυποίκιλος σοφία τοῦ θεοῦ] *The manifold Wisdom of God*, viz. in the whole Oeconomy, both of mans Redemption by Christ, and of the Government of the Church in its various Ages and Periods, from the beginning of the World.

Thirdly, *Sion* is fitly used for a Type of the Gospel-Church, upon the account of its Eminency; it was high and lofty, Psal. 68. 15. *The hill of God, is as the hill of Bashan, an high hill as the hill of Bashan.* That of *Bashan*, was a very high Hill, rising up with several tops, but not to be compared with *Sion*; for as he saith in the next verse, *Why leap ye, ye high hills, this is the hill which God desireth to dwell in, yea the Lord will dwell in it for ever.* So the Church,

which is the Kingdom of Christ, doth excel in Glory all the Kingdoms of the World. It is the most noble Society, it needs not go a begging to any other, it needs no borrowed Beauty, it shines brightest with its own Beams, when its Worship is performed according to the Divine will, without the addition of humane Inventions; when its Ordinances are pure, without any Adulteration, and imbasing Mixtures; when its Members walk in an Holy and Gospel-Order, according to the Law and Rule of the new Creature; Then *is the Beauty of the Lord its God upon it*, and that Beauty is so great, so sweet and ravishing, that it may very well despise and abhor Painting and little pitiful Artifices to set it off; it need not be beholden to any in the World for Ornaments and Dresses. This precious and amiable Spouse of Christ doth then look most lovely, and is then the fairest among Women, when it hath only its Lords comelines upon it, and doth not appear in any of the rotten Rags, or gaudy Attire of a loathsome Harlot. And besides, there is a most gracious Promise made to the Church, which shall have its certain and full accomplishment in due season, Isa. 2. 2. *It shall come to pass in the latter days*, (and hath he said it, and will he not do it? Yes, without all doubt he will) *that the mountain of the Lords house shall be established in the top of the mountains, and exalted above the hills*; that is, there is a time coming, and I would hope it is not far off, the nearer it is, the better, when the true Church of Christ shall be the Head, and not the Tail; when she shall not be as a Scullion among the Pots, but as a Bride made ready for her Husband; and when that Religion which came down from Heaven, and will carry them to Heaven who sincerely profess and practice it; that Religion which is pure and undefiled, before God and the Father, shall prevail against all the false and counterfeit Religions in the World; as it doth now excel them all in Truth, Purity and Glory, so it then shall in Virtue, Power and Efficacy. *Dagon* shall fall before the Ark of God, and the Idols be utterly abolished, Yea, tho they be *made of Silver or Gold, which men have made, each one for himself to worship, yet shall they be cast to the moles, and to the bats*, Isa. 2. 20. The Inventions of Men shall be made to give place to the Appointments and Institutions of Christ; and the Doctrines of Devils shall disappear, and vanish before the Doctrine of the Gospel. *Babylon* shall be made a Hissing and Confusion, but *Jerusalem* a Rejoycing, and her People a Joy; this we do now rejoyce in the Faith of, and patiently wait for the glorious and happy performance. *Amen*, Come Lord Jesus.

Fourthly,

Fourthly, *Sion* was a Type or Figure of the Goſpel-Church, becauſe of its Firmneſs and Stability. It is ſaid in *Pſal.* 125. 1. *They that truſt in the Lord, ſhall be as mount Sion, which cannot be removed, but abideth for ever.* So ſhall the Church; yea, tho the Hills do depart, and the Hills be removed, even *Sion* it ſelf at the end of the World, yet the Church ſhall abide, and when it ceaſeth to be in any part Militant, it ſhall be throughout Triumphant. Let Men and Devils combine, and unite their Strength, and do their worſt, the Church ſhall ſtand the ſhock, and outlive their Fury. They may Rage, Perſecute and Kill, they may Impriſon, Inſlave, and by their Cruelties force Multitudes from their own Countries, and native Soils; but when they have done, Chriſt will ſhew himſelf to be above them. They may weary themſelves in the greatneſs of their way, and ſweat and fret in their Gears, but they ſhall never reach their deſigned and deſired End. They may ſay, Raze her, raze her, even to the Foundation; but *Jeruſalem* is a burthenſome Stone, upon whomſoever it falls, it will grind them to Powder. This ſpiritual Vine, which Gods own right hand hath planted, may be cut and wounded, and bleed ſorely, but it ſhall not be to Death; the old and excellent ſaying, is at this day as true as ever, *Sanguis Martyrum ſemen Eccleſiæ*, The Blood of the Martyrs is the Seed of the Church. The more Martyrs there are, the more Believers there ſhall be. *Pauls* bonds did turn to the furtherance of the Goſpel; and ſo have done, and ſhall do, the patient ſufferings and joyful comfortable Deaths of others, in the Cauſe, and for the ſake of Chriſt, and his Truths and Worſhip. Let all the Enemies do their beſt, and their worſt too, God will have a People in the World to praiſe his Name, to load his Altars, and to ſerve him in the beauty of Holineſs. In the worſt of times, when *Ahab* had the Throne, and Idolatry was grown rank and rampant, there were ſeven thouſand in *Iſrael* that had not bowed the Knee to *Baal*; ſo, tho at ſome times the number of faithful Profeſſors may be much diminiſhed by miſerable Perſecution, and far more miſerable Apoſtacy; yet there ſhall be ſo many preſerved, as ſhall be a *ſeed to ſerve him, and accounted to him for a Generation*, and that ſeed being water'd with the Divine bleſſing, ſhall happily ſpring up in its ſeaſon, and yield a mighty increaſe. There is a ſweet and precious Promiſe of eternal Truth, gone out of the mouth of him who is the faithful Witneſs, upon which it is our duty, and richly worth our while to live, and in the aſſurance thereof greatly to rejoyce, Mat. 16. 18. *Upon this Rock will I build my Church.* Upon what Rock? not *Peter* himſelf, for tho he was a good Man, and an excellent

Apoſtle,

Apostle, yet he was a frail, fallible and dying man; But either upon the Truth which was then confessed by him, or rather upon *my self*, who am the eternal Rock, *i.e.* upon the Lord Jesus Christ himself, and what he hath so built, none shall be able to pull down; *The gates*, the Policy and Power *of Hell shall not prevail against it*. So much may suffice to be spoken to the first thing, *viz.* what is here meant by *Sion*, and why the Gospel-Church is called so.

2. Q. Our second Question is this, *Why is* Sion *called Gods holy Hill?* Or, *the Hill of Gods holiness?*

A. To which I thus briefly Answer: *Sion* is so called, because of the *Ark*, which was there when the sweet Singer of *Israel* composed this Psalm, which was a visible Symbol of Gods special, spiritual and gracious Presence; and also because of the *Temple*, which was built there afterward, and was an eminent Type of *Jesus Christ*. In that the great God was pleased to place his Name, that house he was pleased to fill with his Glory, there he did meet his People, hearing their Prayers, and returning his Answers; from thence it was that *he commanded the blessing, even life for evermore*, Psal. 133. 3. There is no argument to be drawn from hence, that can evince to us the holiness of Places now. As in every Nation, Persons that fear God and work righteousness, are accepted of him; So is that Worship in all places, which is performed to him, according to his Will, in Spirit and in Truth. *Jerusalem* is not now an holy City, nor *Canaan* the holy Land. *Christ* our *Altar* doth sanctify indeed those Gifts which are by a gracious heart in Faith offered up to God upon and by him; but the meer place doth not do it, it contributes nothing toward it, it puts no beauty upon it, no savour nor relish that will take with God. Fervent prayers, cordial praises, all holy duties, have as free an access to God, as speedy admission with him, as full a welcome, as sweet, gracious reception and entertainment, which are offered and performed in this place, in a Kitchin, a Closet, a Chamber, or a Field, as those that are performed in any place which man is said to consecrate. If men would look more after heart-holiness, they would not talk so much of, nor insist so much upon the holiness of places. The conveniency of them is considerable, but the holiness of them (in these new Testament-times) is a fancy, Joh 4. 21. *Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.* Ceremonious Worship is antiquated, and distinction of places taken away. Christ prayed in a Mountain, and taught in a Ship, and by the Sea-side; and saith *Paul*, 1 Tim. 2. 8. *I will that men pray every where, lifting up holy hands, without wrath and doubt-*

doubting. Look to this, that your persons be right, that you have holy hands and hearts, and that your Prayers be right without wrath and doubting, accompanied with Faith in God, and Love to your Neighbour; so you may pray every where [ἐν παντὶ τόπῳ] in any place, so that you do not do it with the Pharisee and Hypocrite to be seen of men. Prayers, saith, *Estius*, are at this day no less grateful to God in any Church, or any other convenient and fitting place, than at the Temple of *Jerusalem*.

But then take this Expression, *my holy Hill*, mystically, for the Church of God, and we shall find the name doth most aptly agree to it; it is indeed the Hill of Gods holiness, because the Church is made up of holy ones. Thus *Paul* speaks in his Epistles, 1 Cor. 1. 2. *Unto the Church of God which is in Corinth, to them that are sanctified in Christ Jesus, called to be Saints.* Ephes. 1. 1. To the Saints which *are at Ephesus, and to the faithful in Christ Jesus.* So Col. 1. 2. *To the Saints and faithful Brethren in Christ, which are at Colos.* This holy Temple is not to be made of any rubbish; all persons are not to be admitted to the communion and enjoyments there, tho they come sometimes reeling out of an Ale-house, and at other times reeking out of a Whore-house; No, no, Saints only are proper matter here. The *Invisible* Church is made up altogether of real Saints, such as are born of God, renewed in the spirit of their minds, have been made partakers of the Holy Ghost, not only in his common gifts, but also in his special and saving Graces; who *coming unto Christ as to a living stone, chosen of God and precious, are as lively stones built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ*, 1 Pet. 2. 4, 5. The *Visible* Church is, and ought to be made up of such as are at least visibly holy; men openly loose and flagitious, known to be of prophane hearts and lives, whose lewdness is in their skirts, and who carry the Devils mark in their foreheads; men that live a plain downright contradiction to the Religion they profess, ought not to be admitted into that Congregation of the Lord. All the Visible Members are fœderally holy, they are entred into Covenant with God, the Seal of that Covenant is upon them, the Vows of God are upon them, they have been set apart for God, solemnly devoted to his Fear and Service, and they ought to be such as make an open profession of God, and Christ, and Godliness, and such as make it their endeavour, so to live up to that their Profession, that Religion may not be dishonoured and reproached by them, nor others scandalized and offended. And among these holy Ones it is that Gods dwells. It is in the Golden Candelsticks that Christs walks.

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It is unto the Saints that he communicates himself, and manifests himself. It is in heaven above that he dwells by the presence of his glory, and in the Church below that he dwells by his gracious presence, and therefore it may be, and is most fitly called his *Holy Hill*.

3 *Quest.* The third Question we have to speak unto is this, *Who is that King whom God hath set upon his holy hill of Sion?* who is he that God the Father doth in the Text call *his King*.

Ans. To this the Answer is ready: It is no other than his own dearly beloved Son the Lord Jesus Christ, him hath God exalted to be a *Prince* as well as a Saviour; he hath not only laid the burden upon his shoulders, the iniquities of us all, but he hath laid also the Government upon his shoulder, and put the Scepter into his hand, all power, Regal, Magistratical power both in heaven and in earth is delivered and committed to him. As he is the eternal Son of the eternal Father, the second Person in the sacred Trinity, God equal with God, he hath a natural Kingdom: As he is Mediator, as God-man, he hath *Regnum Oeconomicum*, a dispensatory Kingdom, unto which he was appointed and anointed; this was the Fathers Donative, he made him Head of the Church, and head over all things to the Church. So that his Authority and Royal power extends it self unto all the world; for at his name, that is not to be understood of the Syllabical name of Jesus, but his power, and to that every knee shall bow, even the stiffest; all in heaven, all in earth, and all under earth, Angels, Men, and Devils, all are subject to him, all to be order'd, imploy'd, rul'd, over-rul'd, restrained by him as he pleaseth. Some he hath in his heart, and others he hath under his feet, and there he will keep them, let them kick and winch never so much. *He is King of kings, and Lord of lords*; come, ye earthly Monarchs, lay your Crowns at the feet of Jesus, it is his due, for he is infinitely above you when in your greatest height; and it is your wisdom and interest; those that honour him he will honour. Whether you do or no, it is all one to him, as to his own interest, yet he shall be glorious, and as to his work and design, that shall be carried on his own pace, and according to his own mind and pleasure, and maugre all opposition, brought to perfection. But to bow to him, and take part with him, is to be your own Friends, and to do your selves a kindness. Those that will not be ruled by his Laws, are and shall be over-ruled by his power. If they will not chearfully submit to him, they shall be fatally broken by him. That voice will sound one day, and it will be a dreadful sound in the ears of the profane and Antichristian world, *Bring hither those mine enemies that would not have me to reign over them, and slay them before my face.*

The ſpecial Rule and Government which Chriſt hath, is over the Church, it is in Sion, there he is a King of Righteouſneſs, there a Prince of Peace. He is that token of love which God hath ſent to his people, that glorious Sun which he hath ſet in the Churches Orb: Iſa. 9. 6. *To us a Son is born, to us a child is given*; that is, the Son of God as to his Deity, the Son of *David* as to his Humanity. He is given *to us*, and born *to us*, to the ſpiritual *Iſrael*, to us who are the ſpiritual ſeed of *Abraham*, and who tread in the ſteps of the faith of *Abraham*, to us who are *Jews* inwardly, and have that Circumciſion which is of the heart in the ſpirit, and not in the letter, whoſe praiſe is not of men but of God, *Rom.* 2. 28, 29. And the *Government is and ſhall be upon his ſhoulder*; though he be a *child*, yet he hath ſtrong ſhoulders (*humeros & Oneri & imperio aptos*) apt and fit for both burden and rule; and ſince the iniquities of us all have been laid upon him, the Rule and Government is laid there too. He is made *Head over all things*, they being under his power; and he is made *Head to the Church*, that being his Body, which he doth by his care defend, by his Ordinances feed, and by his Spirit quicken, animate, influence and act. Oh! my Friends, let us ſeriouſly and frequently conſider, how excellent and glorious a body, how bleſſed and noble a Society the true *Church* is, which hath ſuch an *Head*; and withal how holily, how exactly, and how exemplarily all of us ought to demean our ſelves, who profeſs our ſelves the members thereof, that we may not be ſpots and blemiſhes in the Body, nor ſhame and diſhonour the Head. What ſhould be our care! how even our walking! how clear our light! In a word, *what manner of perſons ought we to be in all holy converſation and godlineſs*, 2 *Pet.* 3. 11. Well then, Chriſt is King; he that was once Crucified, is now Crown'd. He that was once nailed to the Croſs, is now advanced to the Throne. He is King in *Sion*, he is ſet up there immediately by God the Father, and as ſuch his work is to rule both in the Heart, and in the Church.

Firſt, It is the work of Chriſt to rule in the heart, *The Kingdom of God is within you*, Luk. 17. 22. (*Non in urbibus habitat ſed in animis hominum*) it hath not its being in Cities, but in the minds and ſouls of men; it is not enough to bow the knee to Chriſt, but the ſoul muſt ſtoop to him, that muſt be order'd and commanded by him. It is excellent to ſee the Intereſt of Chriſt in a Nation commander in chief, and all other contrary intereſts made to truckle under it; but it nearly concerns every perſon in particular to look to this, that the

Throne of Christ be erected in his heart, and that the Law of Christ be written there. Not only our *Understandings* are to be irradiated and enlightned by him, but our *wills* are to be commanded by him. His will is to be *voluntas regulans*, the ruling will, ours are to be the ruled wills. Our *affections* are to be order'd by him, placed first upon his Father and himself, and after that let out to such and such objects, in such an order, and in such a measure as is agreeable unto him. It is he that saith, *my Son give me thy heart*, Prov. 23. 26. This is not exclusive of other things, according to the manner of some; be but so and so in your hearts, and then you may go where you will, and do what you will; but it must be a concomitant with other things; whatever thou givest me, give me thy heart with it, that is unquestionably his due; and we give him nothing to purpose, nothing that he will accept, unless we give him that; this is a command too big for a creature, the whole world doth not deserve the heart of man, and therefore hath no right to demand it; but such a requiry doth highly become him who bought man with a price, gave for him more than he is worth; and having purchased the whole, it is fit he should possess it; having redeemed it, it is just that he should rule and reign in it. He is said to dwell in the heart, *Eph.* 3. 17. and he must dwell there not as an underling, but as a King. Our *consciences* also are subject to him, he is the Lord of the Conscience, and his Laws do immediately bind the Conscience.

Secondly, It is the right and work of Christ to rule in the Church, to give Laws to it, to appoint Officers in it, and to order as to all matters of Worship; and then is the Church as it should be, when it is governed by Christs Officers, and according to Christs Laws. *Moses* was but a servant, and so have all Church-Officers been, and still are Pastors to the Church, Rulers in and of the Church, but servants to Christ. Our work is Ministry; though let the world know, it is an honourable Ministry, and we do magnifie our Office; and as for them that cast contempt upon us, let them see how they will answer for it to him who is our Master and their Judg. But *Christ* is *the Son in his own house*, *i.e.* He is the Lord of it, and all in it is to be order'd according to his will; things ought not to be so or so, because this or that man, this or that party will have it so, but all as Christ will have it, and the great business is to inquire what is the good, acceptable and perfect will of our God and Saviour; for *Isa.* 9. 6. *He sits upon the Throne of David, and upon his Kingdom, to order and establish it with judgment and justice*; which no men have done that have gone

gone about to order and eſtabliſh without him; no, no, as we have ſeen to our ſorrow and ſmart, and ſo have our Fathers before us, they have acted without judgment, and with great injuſtice. He is the *Lord* of the Vineyard, out of which every plant ought to be plucked, which he hath not planted. He is the *Lord* of all, both perſons and things; the Lord of *Perſons*, he was *Davids* Lord, and by conſequence the Lord of *Davids ſeed*; as ſuch *Thomas* owned him when he cried out, *My Lord, and my God.* And he is the Lord of *Things*, ſo of the Sabbath, *Mark* 2. 28. *The Son of man is Lord of the Sabbath.* Underſtand it not of every Son of man; as if a man may chuſe what day he will make his Sabbath, or whether he will keep one or no, or do what he pleaſe upon the Chriſtian Sabbath; but underſtand it of that Son of man, who is the Son of God as well as the Son of man, the ever bleſſed *Jeſus*, he is the Lord of the *Sabbath*, he hath power to order and moderate concerning it; to relax as to the ſeverity, and abate the ſtrictneſs of the Legal obſervation, to alter and change it as to the time, from the laſt day of the week to the firſt, which learned men conclude he did in the ſpace of thoſe forty days which he continued upon earth converſing with his Apoſtles and Diſciples between his Reſurrection out of the Grave, and his Aſcenſion into Heaven, *Speaking to them of thoſe things which pertain to the Kingdom of God*, Act. 1. 3. *viz.* the Church both Militant and Triumphant, the ſtate and affairs thereof. He likewiſe is the *Lord of Ordinances*; he hath power to appoint them, and to continue them as long as he pleaſeth, and to remove and abrogate them when he will. He gave out the *Ceremonial Law* unto *Moſes*, and by *Moſes* to his ancient people the *Jews* upon Mount *Sinai*, and it was taken away by him, *Col.* 2. 14. *He blotted out the hand-writing of Ordinances which was againſt us.* The queſtion is, what was that hand-writing? I anſwer, the Moral Law: But how? not as it was a Law binding us to duty to God, our ſelves, and our neighbours; not as it is a rule of life, for ſo it is irreverſible, it ſtands ſtill in force, and lays upon us an eternal obligation; but as it was a Covenant of Works, and as it did ſo oblige us to perfect and compleat obedience, as withal to oblige us to puniſhment, and damn us to Hell for the leaſt neglect and diſobedience, nay for the leaſt failure and defect in our obedience. I anſwer again, this *hand-writing* was the *Ceremonial* Law, wherein there was a publick confeſſion and acknowledgment of ſin, and of the ſinners obligation to puniſhment, and deſerving of death and everlaſting miſery; and upon that account, or ſo far, it was againſt us;

now this *Christ blotted out* by his Doctrine, and after that he nailed it to his Cross by his death, and at it, *i.e.* he finished it, he utterly abolished it. He took it quite away, out of the way of our duty, we are no more to observe it; and out of the way of our happiness, so that it cannot prejudice nor obstruct that; as it cannot do us any good, so it shall not do us any hurt; as it cannot purge and cleanse us from sin, so it shall not charge us with it; and this he did as the Lord of Ordinances, and instead of that he hath been graciously pleased to introduce and set up another worship, less onerous and painful, more easie and spiritual, and therefore more glorious, for which we have cause to admire his goodness, and to bless his name; and this is his right to do, and his alone; those that bring in worships and modes of worship besides his, do usurp a power that belongs not to them. Men have no power to institute, because they have no power to sanctifie, bless and prosper any of their Institutions; that is in the alone power of Christ as he is Lord and Head of the Church. *Moses* the man of God did put up his sweet and excellent petition, which we ought heartily to repeat, *Psal.* 90. 17. *Let the beauty of the Lord our God be upon us.* Oh that it may be so: but when is it so? when, as I hinted briefly before, the Church is constituted according to the mind of Christ; when all its Offices and Officers are appointed by Christ, when all Ordinances in it are administred according to the Law of Christ; when the lives and conversations of Professors are ordered according to the Rule of Christ. It is not the beauty and grandeur of the world which doth become the Courts of Earthly Princes, it is not the beauty of human inventions, how fine and pretty soever it may seem, but the beauty of the Lord; but of this we have spoken before.

Q. 4. Our fourth Question is this, What God doth mean when he saith, *He hath set his King upon his holy hill of Sion*? Or what may be the import of that word *setting*?

Answ. I answer, the word in the Original נָסַךְ signifieth to *anoint*, and so you have it render'd in the Margent of your *Bibles*. I have anointed my King, *perfudi*, I have poured out my holy Oyl upon him; it doth import a plentiful effusion, an abundant pouring out of the Oyl upon him. The very same word is used in *Isa.* 29. 10. where it is translated, poured out. *The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets, and your rulers, the seers hath he covered*; they are drown'd in sleep, they are in a dead sleep. He hath poured out such a profound

found and deep ſleep, that they are cover'd with it; this word is metaphorically uſed to cover, yea ſo to cover a thing all over as to hide it from the eye, and prevent any bodies ſeeing it; and as our learned Criticks obſerve, it is moſt commonly applied in the Scripture to the pouring out of the drink-offering upon the ſacrifice, which drencht it, and ran over it, Jerem. 32. 39. *They have offered burnt offerings unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.* And it is alſo applied to, and made uſe of, for the covering of Sin, in a way of pardoning Mercy and Grace, Pſal. 32. 1. *Bleſſed is the man whoſe tranſgreſſion is forgiven, and whoſe ſin is covered*; ſo cover'd, as that it is quite hid, as a Body that is buried in the Grave out of ſight, or as a weight that is caſt into the bottom of the Sea, from whence it ſhall never be fetched up again; it ſhall be remembred, and mentioned no more to a Perſon's Condemnation and eternal Reproach. Thus God makes good his gracious Promiſe of *pardoning abundantly.* When once he juſtifieth the Sinner upon his Repentance and Faith, he wholly covers his Sin, tho not from the Eye of his Omniſcience, yet from the Eye of his revenging Juſtice.

This anointing in the Text, doth import God the Father's ordaining, conſtituting and appointing of Chriſt for King upon his holy Hill of *Sion*; or as it is in your Tranſlation, the Fathers ſetting of him up, placing him in the Throne; *Kings* and *Prieſts* were by the Divine Order to be anointed, as thoſe know, that know the Scripture. And ſo were Prophets, 1 Kings 19. 16. *Jehu the ſon of Nimſhi ſhalt thou anoint to be king over Iſrael, and Eliſha the ſon of Shaphat of Abel-Meholah ſhalt thou anoint to be Prophet in thy room.* All theſe Offices meet together in Chriſt, which they never did in any other; *David* was a King and a Prophet, but not a Prieſt. *Samuel* was a Prophet and Prieſt, but not a King. Chriſt is all, the Prophet, Prieſt and King of his Church, he hath a fulneſs of Offices, and ſo hath been anointed, as you find in *Iſa.* 61. 1. *The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good tidings to the meek*, that he doth as a Prophet; *he hath ſent me to bind up the broken-hearted*, that he doth as a Prieſt; *and to proclaim Liberty to the Captives, and the opening of the priſon to them that are bound*, this he doth as a King. And as he hath the greateſt fulneſs of Office, ſo he hath the greateſt fulneſs of the Unction. But let us ſpeak a little more particularly. This plentiful anointing of our Lord Jeſus Chriſt (from whence he hath

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his Names, the *Messiah*, *and the Christ*) doth hold out to us these two things.

1. His being admirably, yea, thoroughly accomplished for the exercise of Royal Authority and Power.
2. His Investiture, and being by the Father cloathed with it. Of both, which I shall say something, tho far short of the weight and worth of the Subject.

1. This anointing of Christ doth signify to us, his being perfectly fitted and accomplished for the exercise of Regal Authority and Power, for the Office and Work of a King. There is an excellent Spirit upon him; many have been in high Places and of low spirits; some have had a spirit of Cowardize, and others a spirit of Cruelty; a sanguinary spirit, as well as a Purple-robe. *Antiochus*, nicknamed *Epiphanes*, was therefore by the *Holy Ghost*, called a vile Person, because he was a Prince of a vile base spirit; but there is upon Christ a most excellent and glorious Spirit; it is no other than *the Spirit of the Lord God.* He did at his Baptism descend upon him in the likeness of a *Dove*, not of an Hawk or Harpy, a Bird of Prey; but a Dove, Innocent, Meek and Loving; and this Spirit doth rest upon him, hath an eternal abode in him; yea, and with this Spirit Christ is filled with all the gifts of this Spirit, and with all his Graces. You read therefore *of the unsearchable riches of Christ*, such as have no bottom. He hath enough for himself, and for all those that are united to him, and designed by the Father for him; enough for thee, O poor disconsolate Soul, who thinkest thou hast none at all. You read likewise of an all-fulness which it hath pleased the Father should dwell in him: So that, O Saint, whensoever thou labourest under the most pressing and pinching Wants, thou mayest know whither to go for a full supply. That is an excellent passage to this purpose, which you have in Psal. 47. 5. *Thou lovest righteousness, and hatest wickedness, therefore God, thy God, hath anointed thee with oil of gladness above thy fellows.* If you ask who those be that are here called *his Fellows?* Some say, they are Kings and Priests; or rather, if you please, understand it of the Saints, true Believers, all of them, one and other; all those who have received an Unction from the holy one, who have been made partakers of the Holy Ghost in his sanctifying Influences and Operations. These come to be Christs fellows through his most gracious Condescention, for

for he by assuming their Nature into unity with his Person, stooped so low as to become one of them, *Emanuel*, God with us. He graciously descended to the state of their Mortality and Meanness, that they through him might be advanced to a state of Immortality and Glory. If it be asked what *is that oyl of gladness* with which he is anointed? The answer is ready, It is no other than the Divine Spirit, the great and effectual Comforter, who doth chear, refresh, revive, and make glad the Heart of those in whom he dwells. And of this, all the Saints of God are made the blessed Partakers, 1 Joh. 2. 20. *Ye have an Unction from the holy one*, not only the gifts of the Spirit, Wisdom and Grace, but the Spirit himself, which is, if I may use the Expression, diffused through the whole mystical Body; so that every real living Member hath a share, Rom. 8. 9. *If any man have not the Spirit of Christ, he is none of his*; he doth not belong to Christ, he is none of his genuine Disciple.

But now, tho there be a joynt Participation, the same Spirit is in Christ and Believers, the same Soul in the Head and Members; Yet there is a difference as to the Measure and Degree thereof. All the holy Oyl was poured out upon the head of *Aaron*, but only some part of it reached down to the Skirts of his Garments. All the Saints have the Spirit, something of his Light and Life, of his Grace and Influence, but Christ hath unspeakably more. He is seated above them, and therefore anointed above them. He hath a greater fulness of Office than any of them, and therefore a greater fulness of the Spirit. He receiveth the Spirit not only for himself, but for all and every one of them. God the Father in pouring of it out upon him, had an Eye and respect to all the Cases, Imployments, Necessities and Wants of all his chosen and beloved Ones, and furnished Christ accordingly. We find in one place, that when he ascended on high, he received Gifts for Men; in another, we read that he gave Gifts to Men. He received for this end, that he might give. His Work is to communicate, and to influence his People. He is to be an Head, not only for Eminence, but likewise for Influence; and as this is his Work, so blessed be his Name, it is his Delight. Never did tender Mother take more pleasure in giving her Breast to her Child, than Christ doth take in his Communications to his People. Upon these accounts, as it was fit and necessary that he should be, so he is most richly stored. He hath not the Spirit in measure; so you find, Joh. 3. 34. *He whom God hath sent, speaketh the word of God, for God giveth not the Spirit by measure to him*; *i. e.* He whom God

God hath ſent out of Heaven to Earth, he whom God hath ſent out of his own Boſom, he ſpeaketh the Word of God, that and nothing elſe; he ſpeaks it in another manner than ever any did; for he had not the Spirit given him by meaſure; all men elſe that have received this Spirit, have it in meaſure only, ſo much every one and no more. Tho we may know to our comfort, that meaſure is meted out with a moſt wiſe, judicious, and gracious Hand, in a juſt and full Proportion to that place which every one holds in the Body, and to that Work and Service which every one hath to do in the World; but the Spirit was given to Chriſt without meaſure. God the Father did not ſtand upon meaſuring it out to him; no, no, he poured it out abundantly, he gave as much to him, as his humane Nature was capable of receiving; ſo that he hath not only enough for himſelf, for the acting of his own part, and the bearing his own burden; but enough too for all his People, in all Places and Ages of the World. He hath *Wiſdom* enough to teach them all that is needful for them to know, and to direct, and lead them into all thoſe ways in which they ought to walk. He hath *Grace* enough to ſanctify them, and to fit them for a Communion with his Father and himſelf, while they are upon Earth, and to make them compleatly holy, and ſo meet to be Partakers of the Inheritance of the Saints in Light. He hath *Power* enough to ſupport them under all their Burdens, ſo that they ſhall break neither their Backs nor their Hearts, but they ſhall bear them patiently, and carry themſelves under them becomingly. *Power* enough to enable them for all their Duties, ſo that they ſhall perform them to Acceptance and Praiſe. *Power* enough to ſecure them in all their Temptations, and to carry them through them, and to make them more than Conquerors over them, and ſo to carry them from ſore Conflicts to glorious Triumphs. *Power* enough to Protect and Defend them from all their Enemies, ſo that they ſhall give them no more trouble than will tend to the Honour of God, to the advantage of their Cauſe, and to their own eternal Good. *Power* enough to perform all things for them, and to *ſave to* the utmoſt all thoſe that come unto God by him. In a word, he hath in him all the fulneſs of the Godhead dwelling bodily: So that, ſince the Goverment is laid upon his Shoulders, there is a full and compleat ſuitableneſs, or parity between the Shoulder and the Government. The Government is fit for ſuch a Shoulder, and the Shoulder is fit for ſuch a Government.

Secondly, This Anointing or ſetting up of Chriſt, doth ſignifie God the Fathers deſignation and appointment of him for this Office; the Commiſſionating and Authorizing of him. For what he doth in this donative Kingdom, he doth by virtue of his Fathers Commiſſion and Authority derived from him. It is the Father that placeth him as King upon the Throne, and puts the Royal Scepter into his Hand, *Epheſ.* 1. 22. *and hath put all things under his Feet, and gave him to be Head over all things to the Church.* He is given to be Head: By whom is he ſo given? If you look back into the 17*th* verſe, you will find, it is by *the God of our Lord Jeſus Chriſt, the Father of Glory.* That God who is infinitely Glorious, and the Author of all Glory, the Fountain of Honour hath put this Honour upon Chriſt, and given him to be Head; ſo an Head, and in ſuch a manner as there is none other beſide him; *Mat.* 28. *All Power is given to him both in Heaven and in Earth. Authoritas diſponendi omnia in Eccleſia & circa Eccleſiam:* An Authority of ordering and diſpoſing all things in and about the Church. This *All Power* is given unto him ſingly and ſolely. He hath indeed his Delegates and Officers under him; but he is Supream; He only Plenipotentiary. The Fulneſs of Power is in his hand, and in his alone: Therefore it is ſaid, *Rev.* 3. 7. That *He hath the Key of* David, *He opens and no Man ſhuts, He ſhuts and no Man opens. i. e.* He hath ſupream and abſolute Power in the Church, both Militant upon Earth and Triumphant in Heaven; ſo that He receives and rejects, admits and excludes whom he pleaſeth: One *Jeanes*, a late Learned and Reverend Writer, obſerves the Fulneſs of Chriſts Office is ſignified by the Power of the Keys. The Keys of an Houſe, Town or City, are the Badges of Power and Authority: And therefore the yielding up of them, is a ſign or token of delivering up all to the Conquerour. In Gariſons the Keys are every night depoſited with the Governours of them. The Steward of an Houſe hath the Keys of it committed to him. And, as Learned *Deodate* ſaith, *Chriſt's* having the Key of *David*, doth ſignifie his being the Sovereign Lord and Governour of the Church; whoſe Will is to be its ſtanding Law, and whoſe Commands and Orders are to be Univerſally obſerved and obeyed; not ſubject to any Contradiction, Oppoſition, or Diſpute. Thoſe Keys which were given in common to *Peter* and the reſt of the Apoſtles, were no more than *the Keys of Miniſtry.* The Key of Royal Magiſtratical Power was put into the hand of *Chriſt*; and there it doth reſt, and ſhall immovably remain, whoever

they be that would wreſt it out of his Hand. *Iſa.* 9. 7. *Of the increaſe of his Government and of Peace there ſhall be no end; upon the Throne of* David, *and upon his Kingdom, to order it, and to eſtabliſh it with Judgment and with Juſtice, from henceforth even for ever. The Zeal of the Lord of Hoſts will perform this.*

I now proceed to the laſt *Queſtion*, which will be this:

Queſt. 5. What is the import of that Particle in the Text, *Yet?* Yet have I ſet my King upon my Hill of *Sion*. What may we gather from thence? I anſwer, Though it be but a very little word, it is full of Matter, of Weight and Sweetneſs: And I ſhall give up to you my Thoughts concerning it, briefly in theſe four following Particulars.

Firſt, It doth hold out to us, that ſingular Contentment and Delight which God the Father takes in the thing that he hath done, the diſpoſal which he hath made. He is moſt highly pleaſed with the Choice that he hath made of his Son, and with that ſuperlative Honour that he hath put upon him. His Soul is at reſt; things are now as God would have them. Let Men think and ſay what they will; let them fret and murmur as much and as long as they will, yet have I ſet him up, yet I have given him a Name above every Name, that at his Name every *Knee ſhall bow*, be it never ſo proud and ſtiff. I have done it, and I am fully ſatisfied. Time was, when *it pleaſed the Lord to bruiſe him*, Iſa. 53. 10. *and to put him to grief.* Though he did infinitely love the Perſon of Chriſt, yet he took pleaſure in his Sorrows and Agonies; the ſhedding of his Blood was a delightful Spectacle to him, as it was the repairing of his own injur'd Honour, and the price of his Peoples Redemption. When he made his Soul an Offering for Sin, it was a Sacrifice of a ſweet Savor: And now he is as much pleaſed in his having exalted him. You know what is ſaid with reference to his Sacerdotal Office, *Pſal.* 110. 4. *The Lord hath ſworn and will not repent, Thou art a Prieſt for ever, after the order of* Melchiſedek. He will never retract that. He hath reſolved and determined it with an immutable Will. And we may ſay the ſame as to his Regal Office, *The Lord hath ſworn, and will not repent*; Chriſt is and ſhall be a King for ever. No, no, *God* doth not repent of any thing that he hath done for *Chriſt*; He doth not repent of the Glory to which he hath advanced him, nor of the Power with which he hath inveſted him: And the truth is, He hath no cauſe to repent; and which is more, He never ſhall. He was fully and eternally ſure of that. Such a Power could

could be no where better disposed of, no where so well as it is. The Royal Robe sits neatly upon the back of Christ; the Crown becomes his Head. Go forth, O ye Sons and Daughters of *Jerusalem*! and behold King *Jesus* with the Crown, wherewith his Father crowned him in the day of his Inauguration, and in the day of the gladness of his Heart. It is a most lovely Sight; He a most glorious Object: The Father himself counts him so, and loves to look upon him. As it did greatly please Christ to obey his Father, and to honour Him; the doing of the Fathers Will was his Meat and Drink; He was straitned till it was accomplished: So it doth as greatly please the Father to honour Christ. Therefore He saith, *Yet have I set my King*, &c. I rejoyce in the Thoughts of it, in a Reflexion upon it; were it to do again I would do it. Indeed, once he said concerning *Saul*, 1 *Sam.* 15. 11. *It repenteth me that I have set up* Saul *to be King, for he is turned back from following me, and hath not performed my Commandments.* But it shall never be said concerning the Lord *Jesus*, that it repenteth God that he hath made him King. Such a Thought will never be in the Mind of God.

Secondly, This *Yet* doth sweetly signifie Gods settled and unalterable Resolution in the case. This is so done, as that it shall never be undone. As when *Pilate* had given order for that Inscription to be upon the Cross of Christ, *Jesus of* Nazareth *the King of the* Jews, it gave great offence to his Enemies, they knew not how to brook it; the chief Priests being incensed, said unto him, *Write not, The King of the* Jews, *John* 19. 21. They cared not though he had called him all to naught; such a Title they could by no means away with: But He answered them thus, *What I have written, I have written*: The thing is done, therefore it is to no purpose for you to say any more: So, *saith God*, I have set my Son up for King; and doth any one think I will pull him down again? No, far be it from me. What I have done, I have done. So *Isaac* said concerning his Son *Jacob*, *Gen.* 27. 33. So God hath made Christ King, and he shall continue so without being deposed: *Thy Throne, O God, is for ever and ever.* His Kingdom cannot be shaken, nor his Throne overturned; and indeed it is pity it should, since the same verse tells us, *That the Scepter of his Kingdom is a right Scepter.* The Counsels of God shall stand all of them, and the Thoughts of his Heart to all Generations. There is no Act of his Will, but there is Counsel in it; it is managed with infinite Wisdom: And therefore

it ſhall continue, becauſe God ſeeth none, not the leaſt cauſe to revoke it. *Job* 23. 13. *He is in one mind, and who can turn him?* None can prevail with him to alter his Mind, either by Power, or by Perſuaſion and Intreaty, or by Argument and Reaſon. And as it is thus with God with reference to other things, ſo to this in particular; and indeed, as there is not any Shadow of turning in God as to this, ſo there is not any Shadow of Reaſon why there ſhould. You may ſee that which *Samuel* ſaid to *Saul*, 1 *Sam.* 13. 14. *Thy Kingdom ſhall not continue, the Lord hath ſought him a Man after his own Heart*: He ſought him and he found him. That was ſpoken of *David* the Type, but it may be much more ſaid ſo concerning the Lord Jeſus Chriſt, that he is a Man after the Heart of God. He is perfectly ſuch an One as God would have him. Take him as to the Qualification of his Perſon, there is no defect in him, no fault, nothing amiſs; He is all and only what he ſhould be. And take him as to his Government and managing of Affairs, He is according to the Heart of God; *for the pleaſure of the Lord ſhall proſper in his hand*, Iſa. 53. 10. He ſhall deal prudently and proſperouſly: And as He is according to the Heart of God, ſo according to the Heart of his People, whom he will rule with love, and ſave to the utmoſt.

Thirdly, This *Yet* doth plainly ſpeak the indignation of *God the Father*, againſt all the Enemies of Chriſt. It is, as one ſaith, *Signum iræ accenſæ*; a ſign of Wrath kindled and burning in the Breaſt of God, which will certainly have its vent, and break forth in fury, to their deſtruction: As you find it in the verſe preceding the Text; *He ſhall ſpeak unto them in his Wrath, and vex them in his ſore diſpleaſure*, When he ſhall ſpeak to them, He will vex them. His Words will be Swords and Daggers, that ſhall pierce and wound them to the Heart. But what is that which He will ſpeak? That which you have in the Text; *Yet have I ſet my King upon my holy Hill of* Sion. How now? What is to do here? What is the matter with this mad beſotted and unchriſtian World? What mean they by their Raging, Plotting and Combining? Is not my Will ſufficiently declared? Have not I made my Son Ruler over them, and will they not reverence my Son? Have not I anointed him with mine Holy Oyl, and will they ſpit in his Face? Have not I given forth my command to all the Angels to worſhip him, *Heb.* 1. 6. and will theſe ſorry contemptible Worms be wriggling and moving Diſturbances? Have not I put all things in ſubjection under his Feet; and will they ſtrengthen themſelves againſt

againſt him, and run upon him, even upon his Neck, and the thick Boſſes of his Buckler? What! dare you, notwithſtanding that which I have done, dare you appear in deſperate Oppoſition to him, and to riſe up in a flat and open Rebellion againſt him? Dare you for all this meet and conſult, conſpire and contrive for the breaking of his Bands aſunder, and the caſting away his Cords from you? Have you ſo much forgotten me? And do you ſo much overvalue your ſelves, as to dare to run counter to my eternal Counſels, and to act in ſuch a way of contradiction to my declared will? Are not theſe mad Men quite out of their Wits, and far more fit for Bedlams than for Thrones and Tribunals, that do ſo wickedly and fooliſhly attempt to put him down, and wreſt the Scepter out of his Hand; and in his ſtead to advance the Man of Sin, the Son of Perdition, when yet they have had notice given them by my Word, what I have done, and how I have Authorized him, and that it is by me that he Reigns? This doth highly provoke and incenſe God; this makes the Fury to come up into his Face: And therefore let all the Enemies of Chriſt know, they had better deſiſt from this their vain undertaking; they had better mind their own Buſineſs, and ſtudy how to ſecure and provide for their own Peace, and let Chriſt alone in the enjoyment of what is given him for an Inheritance and Poſſeſſion. God the Father takes the part of Chriſt, and will plead his Cauſe, as one that is in Honour and Intereſt ingaged ſo to do; for this is paſt all queſtion, thoſe Perſons that are ſo eagerly ſet for the unkinging of Chriſt, would, if it were in their power, ungod the Father too: And ſince he ſides with Chriſt, he will be too hard for all his Adverſaries, and break their Hearts, and Necks and Arms, whoſe deſign it is to break his Bands. This brings me to the laſt thing.

Fourthly, This *Yet*, ſpeaks the Vanity and Unſucceſsfulneſs of all the Attempts which the Enemies of the Lord Jeſus make againſt him, and Gods looking with holy Scorn and higheſt Contempt upon all the grand and petty Antichriſts in the World. Yonder is a huge multitude of them, ſaith God, *Gebal*, *Ammon*, *Amalek*, and the Inhabitants of Mount *Seir*, with many more, however divided among themſelves, yet in a cloſe and ſtrict Confederacy againſt my Son; and though I have, without any Merit or Deſert of theirs, out of my meer bounty, given them Riches and Honour, Pleaſure and Power; all this avails them nothing, ſo long as they ſee Him ſitting in *Sion*. This is their

Language,

Language, *We will not have this Man Reign over us.* No, *Barabbas* rather than *Jesus*; a Luſt rather than Chriſt. God ſees it, and he ſmiles at it. *He that ſits in the Heavens laughs, the Lord will have them in deriſion*: And then *ſalva res eſt*, there is no danger. As long as God laughs, Matters are well, the Virgin-Daughter of *Sion* may ſhake her Head at them, and laugh them to ſcorn. Poor Creatures, they are buſie as Bees; but what is it they would do if they could? What is that great thing which they are ſo earneſtly bent upon? What a moſt curſed deſign, in which *Beelzebub* and all his Crew, do moſt heartily join with them? It is to dethrone Chriſt, and to raſe the Foundations of the glorious City of God, and to blot out from under Heaven the Name and Memorial of *Jeruſalem*. But God knows, it is a vain endeavor; *Actum eſt*. The Matter is not only determined, but effected. I have ſet up my King: And what, do they ſet themſelves againſt him? They kick againſt the Pricks, they will wound them; they daſh againſt a Rock that will break them in pieces; they had as good, and may with as much hope to ſpeed, heap *Pelion* upon *Oſſa*, and wage War with Heaven; go about to pluck the Sun out of the Firmament, and debaſe it into a Gloworm: They might with as much reaſon attempt to ſtem the Tide, and to chain the Ocean. It is as eaſie for theſe proud, but ſilly Projectors, to unhinge the whole Frame of Nature: For it is impoſſible, Ἀδύνατόν τι, a thing that can never be done. I have eſtabliſhed his Throne in Righteouſneſs and in Judgment; and therefore it is not in the power of Earth and Hell, of Men and Devils, to pull him down. *Pſalm* 97. 8, 9. Zion *heard, and was glad, and the Daughters of* Judah *rejoyced, becauſe of thy Judgments, O Lord. For thou, Lord, art high above all the Earth. Thou art exalted far above all Gods.* So much may ſuffice for the opening of the things conſiderable in the Text, and for the Doctrinal part. I now come to the Applicatory; which will be compoſed of Inſtruction, Exhortation and Conſolation.

Uſe 1. Firſt, By way of Inſtruction. This moſt excellent and precious Truth may teach us to admire, and bleſs, and glorifie God the Father: Yea, let his high Praiſes be in our Hearts and Mouths, for his putting this Honour upon Chriſt, and thus exalting with his own Hand him whom Man deſpiſed, and whom the Nations abhorred. That thus to do is our unqueſtionable Duty, doth evidently appear by that which the Apoſtle ſaith, 2 *Phil.* 8. 9, 10, 11. *Being found in faſhion as a Man, he humbled*

bled himself, and became obedient to the death, even the death of the Cross; wherefore God also hath highly exalted him, and given him a Name which is above every name: That at the name of Jesus every Knee should bow, both of things in Heaven, and things in Earth, and things under the Earth; and that every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father. This is that which we Christians ought to confess, which we must in the worst of Times, be free, and forward, and bold, in the confession and publick owning of, That that Jesus Christ, who while Tabernacling among us, was by the blind and wicked *Jews* counted no more than a Man, the Son of a Carpenter; yea, the worst of Men, the vilest of Sinners, a meer Cheat and Impostor, a Blasphemer, that in his glorious Operations had assistance from the Prince of Devils; He, even He is *Lord*; *non cum limitatione quadam*; not with limitation; as other Lords are, who are but Men and no more; and may be weak Men, and unrighteous Men, and cruel and unreasonable Men, and so it is necessary they should be directed and bounded by Laws; but Jesus is Lord *absolute*: He is unlimited, unbounded; He hath all Power; He is Lord over all the World, and over all Creatures, and doth whatsoever He pleaseth; so to do is his Royal Prerogative, his unquestionable Right. Now as he is God-man, Head over all things to the Church, King of *Sion* and of Saints; He is Gods King, made so by God the Father; and this is to be owned and confess'd to the Glory of God: And we are obliged to seek his Glory; for He hath sought our Good. We are beholden to the Father for our present Comforts and Hopes, and for our future Salvation and Happiness, as well as to the Son: Yea, there was a concurrence and contribution made to it by all the sacred Persons of the glorious Trinity. But to the Matter before us: As God the Father hath thus honoured Christ, so must we honour the Father for doing so; and there is great reason for it. Take these two:

First, That which we mentioned even now, this advancement of Christ was the Fathers Act. It was He that exalted him to be a Prince and a Saviour; He that gave him this excellent and super-eminent Name. It was He that set him up for King, and delivered into his Hand all Power both in Heaven and in Earth. It was He that put all things under his Feet, and gave him the Heathen for his Inheritance, and the uttermost parts of the Earth for his Possession. All is of the Father. *Heb.* 5. 5. *Christ glorified not himself to be made an High Priest*: And by parity of Reason,

we

we may ſay, He glorified not himſelf to be made a King; *but He that ſaid unto him, Thou art my Son, this day have I begotten thee*: So again in *Pſalm* 118. 22, 23. *The Stone which the Builders refuſed, is become the head Stone of the corner. This is the Lords doing; it is marvellous in our Eyes.* Well may it be ſo, for it deſerves to be ſo; and may well command our higheſt Admirings, and moſt grateful Returns. But beſides this, conſider,

Secondly, In this Honour and Power, which have been thus in infinite Wiſdom conferred upon the Lord Jeſus Chriſt by God the Father, He had a ſpecial and moſt gracious Reſpect unto Us and our Good. It was for our ſakes as well as for his. As herein the Father deſigned and aimed at the Rewarding of his Son for all the hard things he had ſuffered, and the unmatchable Service he had done; ſo the ſecurity, wellfare, and happineſs of thoſe whom he had given to him: Therefore he is made Head over all things to the Church. He is Head over all, over the Devil and his Inſtruments, over *Hell* and *Rome*, over the worſt and greateſt of Men; He is higher than the higheſt of them; in thoſe things in which they deal proudly, He is above them; and He is ſo to the Church, *i. e.* to the benefit, advantage and comfort of the Church. All this Power is given to him, that he might rule his Church, and defend Her, and preſerve Her untill She be perfected, and a Bride made ready for Her Husband. It was a great comfort to that Proto-martyr *Stephen*, in the midſt of his Enemies and in the preſence of the Council; that when he looked up ſtedfaſtly unto Heaven, he had not only a ſight of the Glory of God, but likewiſe of Jeſus Chriſt in his Exaltation, ſtanding on the right Hand of God; and ſurely it may be a comfort to us, and all that love him, that he is not now a Prieſt upon the Croſs, but a Prieſt upon his Throne; that he is not now under the Feet of his Enemies, but at the right Hand of his Father. Let us therefore think and ſpeak of it to the Glory of God the Father.

Uſe 2. We now come to the ſecond Uſe, which will be of Exhortation. Is Chriſt anointed, conſtituted, and ſet up by God the Father, King upon his holy Hill of *Sion*? Then I would perſuade you, and Oh that I might prevail with you, for two things which moſt certainly will be your Wiſdom, Intereſt and Honour, in the ſight of God, Angels, and all good Men: The one is, that you would bow to this bleſſed King; the other is, that you would appear and act for Him.

Exh. 1. Firſt, Be willing to bow your Necks to the Yoke of Chriſt,

Chriſt, and to ſubmit your ſelves to his Government. Receive him, and own him as your King: Which you may do without any breach of Loyalty, or violation of that Duty which you owe to your King upon Earth. For *Chriſt* and *Cæſar* may very well ſtand together; nay, they ſtand beſt together. Our *Jeſus* is no *Jacob*, no Supplanter, no Enemy to the Crowned Heads; they may all have him for their Friend if they will: And he can furniſh them with all that which is neceſſary for the directing of their Scepters, and the ſupporting of their Thrones; *Prov.* 8. 14. *Counſel is mine, and ſound Wiſdom. I am Underſtanding. I have Strength.* And he is ready to Communicate to them; *v.* 15, 16. *By me Kings Reign, and Princes decree Juſtice. By me Princes rule, and Nobles, even all the Judges of the Earth.* And Oh! how amiable a thing is it for Kings to ſtand up for *Chriſt*, and *Chriſt* to ſtand at the right Hand of Kings? It was an excellent Speech of our preſent Sovereign, to ſome Miniſters waiting upon him with their humble and grateful Addreſs: *Labour by your Preaching to make good Chriſtians, for then I am ſure they will be good Subjects.* It was a Saying becoming ſo great a Prince, and worthy to be written in Letters of Gold. If you would be what I would have, you ſhould be the beſt Subjects in the World; and your own Carriages ſhould ſpeak ſo loud for you, as to ſilence the Mouths of your Adverſaries, and drown the Voice of their baſe Calumnies and Reproaches. And that you may be ſo, my preſent work is to beſeech you to be good Chriſtians. This is that Advice, which in this Pſalm is given to Kings and Judges; and ſure I am, it will not be miſplaced upon Subjects of all ſorts: *Be wiſe, Be inſtructed, Serve the Lord with fear, Kiſs the Son leſt he be angry, and ye periſh from the way.* Kiſs him with a Kiſs of Love, of higheſt and deareſt love; give him your Hearts, and inthrone him there. Kiſs him too with a Kiſs of Homage and dutiful Subjection. And though other Lords have had dominion over you, this and that baſe Luſt, *now by him only do you make mention of his Name*, Iſa. 26. 13. Of his Name, as of one whoſe Right it is to rule over you, and to give Law to you. If ever you deſire to be ſaved by him, be willing to be govern'd and commanded by him. There are two very great Encouragements for you ſo to do, which I ſhall lay before you, and make uſe of as Motives for the preſſing of this Exhortation upon you. I deſire you ſeriouſly to conſider them, and let them ſink into your Hearts.

Firſt, This Jeſus, whom God hath made King of *Sion*, is a

King of Righteouſneſs. He will rule in Righteouſneſs. The Scepter of his Kingdom is a right Scepter. His Law is holy, and his Commandment holy, juſt and good. And though he hath his Yoke and Burthen, yet that Yoke is eaſie, and that Burthen light. And though as you read, *Pſal.* 97. 2. many times *Clouds and Darkneſs are round about him, yet Righteouſneſs and Judgment are always the Habitation of his Throne.* His darkeſt Providences have an Exactneſs and Beauty in them. And when his way is in the Sea, it is in the Sanctuary: And what we cannot underſtand, we have reaſon to juſtifie and admire. And we may be ſure of this, that he will do all his faithful Subjects right. Though they do often and often meet with a great deal of wrong in the World, from a company of wicked, malicious and unreaſonable Men; the Sheep of his Fold are worried, and have both their Fleece and their Fleſh rent, and miſerably torn by ravenous and inſatiable Wolves, and He for a while ſits and looks on as one unconcerned, yet in due time He will awake to Judgment, and thoroughly plead all their Cauſes, and right all their Wrongs, and then let the proudeſt of their Enemies look to themſelves.

And let me add that which is more than this, a great deal more. *Chriſt* is ſo a King of Righteouſneſs, as that he hath Righteouſneſs enough for all his Subjects, not only ſo as to do them right, but alſo to make them righteous. They indeed have a great deal of Sin in them, but He hath a great deal of Righteouſneſs in him. They have in them Sin enough to damn them, but He hath in him Righteouſneſs enough to juſtifie them. They have in them Spots, Deformities enough to render them odious and loathſome to God, He hath in him Comelineſs enough to make their Beauty perfect: So that, though *Sin hath reigned unto Death, yet now, Grace doth by Jeſus Chriſt our Lord, reign through Righteouſneſs unto everlaſting Life*, Rom. 5. 21. So that Grace hath got the Victory, and Triumphs over Sin. When he was upon Earth, He did as a Prieſt offer up himſelf a Sacrifice to Juſtice; and by that one Offering, ſatisfied for their Offences, and perfected for ever them that are Sanctified; and now as a King, He doth acquit, and diſcharge, and ſave them.

It is ſaid, *Jer.* 23. 6. God there ſpeaking of the righteous Branch that he would raiſe unto *David*, a King that ſhould reign and proſper; *This is his Name, whereby he ſhall be called*, Jehovah Tſidkenu, *Jehova our Righteouſneſs.* And how is it poſſible that any Perſon ſhould want ſufficient complete Righteouſneſs, who hath *Jehovah* himſelf

himſelf to be his Righteouſneſs? *In him all Fullneſs doth dwell.* It hath pleaſed the Father that it ſhould do ſo. This is good News for poor Creatures that have been made ſenſible how Matters ſtand with them. There is a miſerable Want and Emptineſs in them, in whoſe Fleſh there dwelleth nothing that is good; but there is an All-fullneſs in Chriſt. And if there be an All-fullneſs in Him, then of Righteouſneſs, as well as of Wiſdom, and Power, and Grace, and Love. He hath as much Righteouſneſs, as the guilty undone ruined Creature doth need or can deſire. There are in him unſearchable Riches of Righteouſneſs, an inexhauſtible Treaſure of it; and it dwells in him; it is inſeparable from him. There was in him not only Righteouſneſs enough for thoſe who lived in former Ages, but there is enough now, as much for us who live in the preſent Age: And ſo there will be for thoſe that ſhall live hereafter to the end of the World. The Fullneſs which is in Chriſt, is an abounding and an abiding Fulneſs. *Heb.* 13. 8. *Jeſus Chriſt, the ſame yeſterday, and to day, and for ever.*

Secondly, As the Lord Jeſus is the King of Righteouſneſs, ſo He is the Prince of Peace. He is called the Peace; *This Man ſhall be the Peace.* He made Peace by the Blood of his Croſs; and if you have in ſincerity given your ſelves up to him, and are become his Subjects indeed, then you ſhall be not only waſhed with his Blood, and juſtified by his Righteouſneſs, but likewiſe intereſted in, and bleſſed with his Peace. God is now reconciled; Fury is not in him; you need not run from him as an Enemy, but approach to him and converſe with him as a Father. For He himſelf is at peace with you, and ſo are all his Attributes. How terrible an Aſpect ſoever ſome of them have upon chriſtleſs, graceleſs, obſtinate and impenitent Sinners, they all look ſweetly and ſmilingly upon you. As his Patience doth ſpare you, though you have deſerved to be cut off; and his Bounty doth ſupply you, though you are leſs than the leaſt of Mercies, and at his Hand did never merit a crum of Bread; and his Bowels do yern over you in your Falls as well as in your Sorrows; and his Mercy paſſeth and ſeals your Pardon, when you repent and turn from your evil Ways: So his Holineſs, which ſtands at an infinite and eternal diſtance from Sin, is reconciled to you. Therefore is that command, *Pſal.* 97. 12. *Rejoyce in the Lord, ye Righteous, and give thanks at the remembrance of his Holineſs.* And ſo is his Juſtice likewiſe reconciled to you. That will vote for your Diſcharge and Salvation; that will paſs the Sentence on your

ſide, ſo that when you are judged you ſhall not be condemned. For your comfortable and full aſſurance hereof, read and rejoyce while you read, *Rom.* 3. 25, 26. *Jeſus Chriſt God hath ſet forth to be a propitiation through Faith in his Blood, to declare his Righteouſneſs for the remiſſion of Sins that are paſt, through the Forbearance of God; to declare, I ſay, at this time his Righteouſneſs, that he might be juſt, and the Juſtifier of him which believeth in Jeſus:* And again, 1 John 1.9. *If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs.* His doing this for us is in him an Act of Faithfulneſs upon the account of his own Covenant and Promiſe, and an Act of Juſtice upon the account of Chriſts Obedience, Sufferings and Satisfaction.

And as all the Attributes of God are thus reconciled and at peace with us, ſo likewiſe are all his Providences; not only comfortable Providences, but croſs ones too. His moſt ſmarting Rods upon your Backs bloſſom with love. When he ſeems to afflict in Fury, He really doth it in Faithfulneſs. And while he ſpeaks and writes bitter things againſt you, He doth earneſtly remember you ſtill. All come upon an errand of Mercy, upon a deſign of Kindneſs; And *We know*, ſaith *Paul, all work together for good*, Rom. 8. 28. We believe it to be ſo; yea, by our own Experience we know it to be ſo.

And the Creatures are at peace with you. Though wicked Men hate you, yet their very Enmity and the Effects of it ſhall befriend you. They may do you a great deal of wrong, but they ſhall do you no hurt. While thoſe Plowers make long their Furrows, God will in thoſe Furrows ſow that precious Seed which ſhall ſpring up, and yield to you the peaceable Fruit of Righteouſneſs. By their adding to your preſent Exerciſes, they add to your future Crown; they will make Heaven the more ſweet to you, and your Glory there the more exceeding weighty. And as for the good things which you now enjoy, they are all ſanctified, all pure; your Tables ſhall not be Snares to you, Riches ſhall not be laid up by you to your hurt; you may rejoyce in the Mercies you have, for they all are Mercies in mercy, and all come to you in the Blood of a Saviour, and with the Bleſſing of your Father. Your common Bleſſings are Covenant-Bleſſings. And there will be no After-Reckonings to your coſt; all hath been by Chriſt, and is freely given to you. And therefore while you are in the way of your Duty, you may ſleep quietly in the Night, and walk comfortably in the Day, and eat your Bread with a merry

merry Heart; for God takes pleaſure in your Perſons, and accepts your Works.

Once more; Conſcience is at peace with you too; and as you ſhall be ſatisfied, ſo you ſhall be cheared and comforted from your ſelves. Conſcience, which is *mille teſtes*, a thouſand Witneſſes, will ſpeak to you, and for you; and in the teſtimony thereof you may and ſhall rejoice. It will make you ſing in Priſon, and ſmile at Famine and Deſtruction, and laugh alone; and if you have at any time by your fooliſhneſs anger'd it, and made it to chide and take on at a ſtrange rate, Chriſt will, upon your humble, penitent, believing application to him, reconcile it to you: There ſhall be the gracious Sprinklings of his moſt precious Blood upon it, by which it ſhall be purged from dead works, and pacified too, made good and quiet too; the Wounds which you made in it by Sin, ſhall be healed, and then it ſhall not be your Tormentor, but your Comforter: And if your Dejection being ſo great, and your Fears ſo many, that Conſcience alone cannot do the work, it ſhall have powerful and effectual Aſſiſtance from above; *The Spirit of Adoption will come in and bear witneſs with your Spirits, that ye are the Children of God, and ſo enable you in the ſtrength of Faith to cry, Abba Father*, Rom. 8. 15, 16. Therefore upon theſe Encouragements be perſuaded to ſubmit your ſelves to the Government of Chriſt, and to take his Yoke upon you.

Exh. 2. Let us now come to the ſecond Exhortation, wherein I do entreat, and with utmoſt earneſtneſs beſeech you, not only, as before, to bow to Chriſt, but alſo to appear for him, every one of you to your utmoſt, in thoſe ſeveral Stations and Relations in which Divine Providence hath ſet you. Let no Talents lie dead upon your Hands and unoccupied, but be all imployed and improved for him to whom you owe your ſelves and your All. Do what you can for the Name and Intereſt of Chriſt. This was the excellent Account which the holy Apoſtle *Paul* was able to give of himſelf, *Philip.* 1. 21. That *to him to live was Chriſt*. And it will be well, very well for us, if we through Grace are able to give up the like Account of our ſelves; that while to too too many to live is Sin and the World, to fulfil the Luſts of the Fleſh, to heap up Riches, to advance in Honours, to purſue the empty and periſhing Delights which the Creatures afford, we fly a more ſublime and lofty pitch; for to us to live is Chriſt. Our Hearts are immovably fixed upon Chriſt, and devoted

devoted to him: Our Projects and Designs are laid for Christ: Our Lives and Actions are directed unto Christ, to his Honour, and advancement of his Interest, the increasing of the number of his Subjects, and enlarging the Bounds of his Empire. It is the positive and declared Will of God, That *men should honour the Son even as they honour the Father.* Now let us all conform and be obedient to this Will, as we will answer the contrary at our peril. It is far better for us to live to Christ, than to our selves, or to any thing else in the World. This will yield us the greatest Peace and Comfort here, together with the greatest Profit and Reward hereafter. They that live to Christ will never see cause to repent of it, whatever else they repent of; they will never see cause to reflect upon it with a Blush; for they live to good purpose, to the best and most excellent purpose. Those Persons shall find no reason to be ashamed of so living, nor to be afraid of dying when they are called hence, nor tremble at the thoughts of giving up their Account, when called to appear before their Judge.

Let me therefore in the first place direct my Discourse to you who are private Christians, and accordingly move in the lowest and narrowest Sphere of Activity: If you have an Heart such as you should have, you, even you are in a capacity of doing something for Christ, though not so much as others above you. I pray give me leave to ask, What have you done? And now do you take up the Question, and bring it home to your selves, and propound it seriously to your own Souls: O my Soul, what have I done? You have lived several Years in the World, some fewer, some more; you have some of you been great Talkers, and made an high Profession of Faith in *Christ*, and Love to him; and I do not in the least question, but some of you have taken a great deal of pains, and eaten your Bread in the sweat of your Brows; you have wrought hard for your selves and your Families; you have had multitudes of Thoughts, and been taken up with carking Cares; you have risen up early, and sate up late, and eaten the Bread of Carefulness; you have watch'd, and you have work'd, and wearied your selves with working, and when you have not met with the desired Success, you have fretted and pined, and could almost for grief and vexation tear off your Hair: But now inquire, What have you in the midst of all this done for Christ? Certainly he deserves something of you. He humbled himself for you, he suffered

and

and died for you, he became a Curſe for you: He did bear your Iniquities, and his Fathers Wrath: He made peace, and purchas'd Heaven for you: And all this deſerves ſomething. You owe him a great deal, no leſs than your All; and you are ſhamefully diſingenuous and ungrateful, if you do not ſtudy Returns. Beſides this, conſider, as he died, ſo he roſe again a Conqueror, and is a King; upon his Veſture and his Thigh there is this glorious Name written, *King of Kings, and Lord of Lords*: And ſo he is able to reward you, to make up all your Loſſes, to ſatisfie you for all your Labours, to anſwer all your Hopes, and to exceed your higheſt Expectations. Well then, call your ſelves to an Account, before God call you to it; for he will do it one day. What have you done for Chriſt? If you have done much, if you have been ſtedfaſt, immovable, and abounding in the Work of the Lord, take the Comfort of it, knowing that God is not unrighteous to forget it; your Labour ſhall not be in vain, you ſhall enter into Joy. But ſtill go on, and endeavour to do more, and abound in it more and more; for none of you have as yet done enough, but have cauſe to mourn at your coming off ſo pitifully. If there be any of you that to this day hath done nothing for Chriſt, (and truly I do fear, yea I greatly fear there are too many ſuch in this Congregation, and in all) you have had a great many Irons in the Fire, and all of them diligently minded and tended, while Chriſt hath been forgotten and neglected; let me ask you, Doth Conſcience ſay nothing to you? Have you not ſometimes ſome ſecret Checks and inward Gripes? If in ſuch a Caſe as this Conſcience be ſilent, if it do not reprove you, and ſet this Sin before you, really your Caſe is ſad. But I ſhall do my Duty; and in the Name of God I adviſe you to be aſhamed, and to begin your Duty now, and double your diligence upon the account of your former ſlothfulneſs, neglect, and wofully miſ-ſpent Time, not knowing how ſoon your Breath may be ſtopp'd, and all Opportunities for Service taken from you. Now, now begin, and go on to ſpeak for him; plead the Cauſe of his Name, Ordinances, and Inſtitutions; and do not do it with a cold Indifference, but as becomes Perſons nearly concerned: Commend him to your Families, Relations, Friends, and Neighbours: See what Hearts you can get for him. Love him your ſelves with all entireneſs of Affection, and do what you can to allure and draw others to love him too, *Dan.* 12. 3. *They that be wiſe ſhall ſhine as the brightneſs of the Firmament; and*

they

they that turn many to Righteousness, as the Stars, for ever and ever. Labour then, my beloved Friends, labour hard, as those that have a dear and fervent Love to this lovely *Jesus*, and as those who also have an eye to this glorious Recompence of Reward.

In the next place, I shall with faithfulness and earnestness, yet with all due respect, offer my Advice and Request to my Reverend Fathers and Brethren in the Ministry, who hold the Head, by whatsoever Sentiments and Opinions they are divided and distinguished. Of and among whom, all that are found in the Faith, and accompany their Labour in the Word and Doctrine with an unblamable, holy, and exemplary Conversation, I greatly love, and highly esteem and honour. You are Embassadors for Christ; Oh do not forget that: You ought to be his Paranymphs, the real and hearty Friends of this ever-blessed Bridegroom; and of all Men it is your Duty, your Place and Office doth strongly oblige you to make it your main Business, to commend this Christ, who is so sweet, so altogether lovely that you cannot commend him too much, you cannot rise so high as to reach an Hyperbole in his praise. Will you woo for him, and rather speak ten thousand Words for him, than one for your selves. Some Mens Persecuting Spirits, Discourses, and Practices, have been a just Cause of Offence. The greatest hurt I wish them is a sight of their Sin, and a Gospel-Repentance. And since God hath been graciously pleas'd to put it into the Heart of our King to declare for those things which make for Peace, I also wish, that all Men would make their Contributions thereunto, that though as yet there is no great probability of having one Way, or worshipping together with one Shoulder and Consent; though as yet there is no great probability of a full and thorow Agreement one with another; yet we may be put out of a Capacity of being injurious and mischievous one to another. And for this we may comfortably hope, seeing it is the Matter of a Divine Promise, *Isa.* 11. 6. *The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf and the young Lion and the Fatling together, and a little Child shall lead them; and the Cow and the Bear shall feed—— they shall not hurt nor destroy in all my holy Mountain.* We are not offended at their preaching Obedience to Lawful Authority, but own it a Duty incumbent upon us to be subject, and that not only for Wrath or fear of Punishment, but also for Conscience-sake. But I would desire them to prove themselves

ſelves Goſpel-Miniſters by their preaching up of Chriſt, who is *Evangelii Medulla*, the very Pith and Marrow of the Goſpel. Let them be induſtrious in promoting the Intereſt of Chriſt, and willing that others ſhould do it too. Let us rejoice to take his *Name*, and pour it out as a precious Ointment in our reſpective Congregations, that the Savour of it, and of his Knowledge, being by us made manifeſt in every place, the Virgins may love him. Really, my Brethren, I muſt take leave to tell you, there hath been too much Time, and Labour, and Heat, ſpent about things (*minoris pretii*) of leſs weight and value: There hath been Tithing of Mint and Cummin: There have been very unkind and unbrotherly Contendings about ſuch things as will not commend Men to God, nor add any thing to them when laid in the Ballance of the Sanctuary. Let us now at laſt, (though indeed it is pitty that it is ſo late,) learn to love one another, and ſo fulfill the Law of Chriſt, and convince the World that we are his Diſciples; and let us love Chriſt better than our ſelves. Let us learn of *Paul*, who was a better Man, and had more Learning than any of us can in modeſty or reaſon pretend to; the beſt of us are not worthy to have carried his Books after him: I ſay, let us learn of him, who determined to make Chriſt the great and main Subject of his Diſcourſes; 1 *Cor.* 2. 1, 2. *When I came to you, I came not with excellency of Speech, or of Wiſdom.* Not with *Philoſophical Notions*, or *Platonick Speculations*, or *Plutarchs Morals*, nor with *Rhetorical Flouriſhes*, (*verborum phaleris*,) the trappings of words: No, not I, ſaith He: *I determined not to know any thing among you, ſave Jeſus Chriſt and him Crucified.*

And now, my Lord, let me addreſs my Diſcourſe to you and thoſe Worſhipful Aldermen your Brethren here preſent, whom God and the King have veſted with Authority, and armed with civil Power: I do deſire you, and by virtue of his Authority, who is King of Kings and Lord of Lords, in whoſe Name I come, I charge you to appear, and that vigorouſly in your ſeveral Places for Chriſt. I know that you are Gods Vicegerents, and have a very conſiderable ſhare of the Government laid upon your Shoulders; which is indeed a great Honour to you, but a far greater Burthen. And as you have need of divine Guidance and Aſſiſtance, ſo the effectual fervent Prayers of righteous Ones, of thoſe who are faithful in the Land, will do you a kindneſs and avail you much; and I can aſſure you of them; while you ſit at the Helm of this great and populous City, there are many at the Throne of Grace putting up their Petitions and Requeſts for you,

of whom I profeſs my unworthy ſelf to be One. Senſible we are, that it is, (*dura provincia,*) an hard Province, difficult Service, unto which you are called, and that you have many curious Eyes upon you, and it may be many Adverſaries; the good Lord furniſh you with proportionable Wiſdom, Courage and Grace. You have a great deal to do for the King, and be you diligent and faithful in the doing of it. Oh! that it may be ſaid of you as it was of *Daniel*, when the Preſidents and Princes ſought occaſion againſt him concerning the Kingdom, *i. e.* ſome unfaithfulneſs to his Prince, ſome abuſe of his Power, ſome or other Miſcarriage and Male-Adminiſtration; *Dan.* 6. 4. *They could find no occaſion nor fault, for as much as He was faithful, neither was there any Errour or Fault found in him.* I heartily beg of God the ſame for you.

And now I deſire you frequently and ſeriouſly to conſider with your ſelves, that the Honour and Intereſt of Chriſt ought to have a room in your Hearts, yea, to lye uppermoſt: And will you act for Chriſt, and rule for Chriſt? Will you ſtudy what you ſhall do for him? Let it not be ſaid by others, nor charged upon you by your Conſciences, that you minded your own things, but not the things of Jeſus Chriſt. Every one of you repeat theſe thoughts; let them dwell with you, and be powerful in their Influence. God hath done nothing in vain; God did not ſend any one into the World in vain. He did not give me my Life and Being for nothing. He hath not brought me to this place of Magiſtracy for nothing. He hath not ſent me into the Vineyard to loiter there, not ſet me in the Chair to ſleep there. He hath not put this Talent into my hand, that it might lye dead there. As I am a Man in Authority, ſo under Authority, and muſt be accountable to my *Sovereign* upon *Earth*, & (which carrieth with it a greater awe) to my *God* in *Heaven*. What now ſhall I do for this *God*? How ſhall I improve my *Time*? How ſhall I make uſe of my *Power*? How ſhall I fill up my *Place*? I beſeech you to ſhew your ſelves worthy *Men*, worthy of the *Honour* put upon you, and the *Power* concredited to you. Oh! ſtudy *this*, & beſtow your beſt and moſt ſerious *Thoughts* upon it. And whatever your *hand* findeth to do, be ſure to do it with your might. I will commend to your Care only theſe two things:

Firſt, Do all that in you lyes for the honour of the Day of Chriſt. The firſt Day of the Week, which is in Scripture called, Ἡμέρα κυριακὴ, the Lords Day; *Rev.* 1. 10. *I was in the Spirit on the Lords Day.* This is the Day, wherein that Jeſus who died for our Offences aroſe again for our Juſtification: This is the Day wherein he was let out of Priſon, as one that had fully diſcharged the Debt we owed, for which he as Surety was arreſted and clap'd up;

up: This is the Day whereon he finiſhed the work of our Redemption, and glorioufly Triumphed over Death and Hell, all the Enemies of our Salvation: This was the Day whereon he was declared to be the Son of God with Power: This is the Day which the Lord hath made, and ſeparated from the reſt of the Days: This is the Day which the Apoſtles and Primitive Chriſtians obſerved and met upon for Divine Worſhip, and Chriſt did honour thoſe their Meetings with his Perſonal Appearance among them: This is that Day which is now to be particularly remembred and kept holy by us. Read what God ſaith, *Ezek.* 20. 12. *I gave them my Sabbaths to be a ſign between me and them, that they might know that I am the Lord that ſanctifie them*: And again, *v.* 20. *Hallow my Sabbaths, and they ſhall be a ſign between me and you, that ye may know that I am the Lord your God.* What God there ſpeaks concerning the *Jewiſh Sabbaths* is true, and to be affirmed of the *Chriſtian Sabbath.* It is a ſign between Chriſt and us, and by our keeping of that, we own him for our Lord-Redeemer, for our Prince and Saviour; a polluting of that Day is a practical renouncing of Chriſt. And it hath been and always will be found, that Religion gains or loſeth in a Nation or City; Godlineſs flouriſheth or withers, according as the Inhabitants are more ſtrict or remiſs in their Obſervation of that Day. Therefore it concerns all Perſons, and particularly Governours, whether in Families or in Cities, to be exceeding careful to this Purpoſe. And I do lay this upon you as a burthen of Duty, that you do not ſuffer the Lords Day to be profaned, either by opening of Shops, and following of Trades, or by Sports, and playing in Streets or Fields, or by Tipling and Gaming in Publick Houſes for Entertainment. Follow the Pattern which that excellent Governour ſet you, *Nehem.* 13. 15. &c. Be you as careful for the obſervation of Chriſts Day, as others are for the obſervation of their own Days: So may you with an humble confidence pray as that good Man did, *Nehem.* 13. 22. *Remember me, O my God, concerning this, and ſpare me according to the greatneſs of thy Mercy.*

Secondly, Do all that you can againſt the abounding and growing Immoralities of Men. His Majeſty hath graciouſly been pleaſed to iſſue out his Royal Declaration for a Liberty of Conſcience, but not a word for Licentiouſneſs of Life. But what multitudes take that lawleſs Liberty, which neither God nor Man allow? It is ſtrange to ſee what flagitious Wickedneſſes are redundant among us, what Abominations of all ſorts and ſizes. O *London*! how art thou fallen from what thou waſt, and ſome

of us can well remember thee to have been? After a dreadful Conflagration thy Houſes are raiſed out of their Aſhes more glorious, but many of thine Inhabitants are grown more vitious. Inſtead of a lovely, beautiful Face of Religion, what and how much of the Power of Ungodlineſs is viſible and apparent among us? Inſtead of reading the ſacred Bible and other good Books, Catechizing Children and Servants, ſinging of *Davids* Pſalms, what horrid Oaths and Curſes are there to be heard in our Streets, as if without them Men could not ſpeak? What more than ſwiniſh Drunkenneſs? What brutiſh and monſtrous Whoredom? All which are a reproach to the *Engliſh* Nation, a diſhonour to the Chriſtian Name, and a diſparagement to the precious everlaſting Goſpel, which hath for ſo long a time been preached and profeſt among us. Mend thoſe things which you can, and mourn under what you cannot mend. I beſeech you, labour to ſtem this Tide of Profaneneſs, leſt overflowing Sin be quickly followed with an overflowing Scourge. If there be, as there are, thoſe that will not live like Chriſtians, ſoberly, righteouſly and godly, let not them have liberty to live worſe than Heathen. Make them know, that though there be a great Degeneracy, yet ſtill there is ſome fear of God in this place.

And I beſeech you to do this in your Day, which how ſhort it may be none knows. All your Hours are golden Ones, and it is pitty that any of them ſhould be loſt. Bleſſed be God, that you have begun. I read your Precept, my Lord, and rejoyced in it; ſee that it be put in execution. Let it not be *brutum fulmen*. Do not only ſhake the Rod over the Backs of obſtinate Offenders, but lay it on and make them feel it, unleſs they will grow better. Make them know, you are as much reſolved for Juſtice as they are for Wickedneſs. And do not only command and imploy others, who may wink and be bribed, and ſome of them be as deep in Guilt as any, but do you and your Brethren act your ſelves. Let inferiour Officers have your Zeal and Activity for their Preſident and Encouragement.

And having begun well, go on, and hold out to the laſt. Let nothing hinder your Progreſſes, cool your Zeal, nor blunt your Edge. Let your Bow abide in Strength: And Oh! that in the work and duty of your Office, the Arms of your Hands may be made ſtrong, and kept from flagging by the everlaſting Arms of the *God of Jacob*, that ſo your Reſolutions for God may not abate any thing of their Vigour, nor any of your righteous and religious Purpoſes be broken off. Be of good Courage, and ſhew your

ſelves Men. And if others dare to be bold, and audacious, and impudent in thoſe things which are Evil, let them ſee that you alſo dare to be Good, and to do Juſtice, and to walk with an upright Heart in a perfect way. Regard not the Face nor Fury, not the Flouts and Jears, not the Envy nor Malice of thoſe that bear ill will to you. The great God will own you and ſtand by you; and I do not doubt but His Majeſty, who under God hath given you the Power, will be ready to encourage you in the due Managing and Improvement of it. Look carefully to the Principle you act from, that it be Right; and to the End you level and aim at, that it be Noble; and to the Way you walk in, for the attaining of that End; and then hold on that Way, and grow ſtronger and ſtronger, more and more reſolved and active, though there be in it never ſo many roaring Lions and hiſſing Serpents. And I counſel you to be much in Prayer; certainly, praying Magiſtrates are great Bleſſings, when Debauchees are Plagues and Curſes. You will be often waiting upon his Majeſty to receive Orders and Commands from him. Go more often to God, and beg Wiſdom and Strength from him, and the raiſing of you up as high as you ought to be, that is, above the Fear of Man, ſo that nothing may be able to divert you from, nor hinder you in the Path of Truth, Juſtice and Holineſs. Cowardize and Timorouſneſs ſpeak a low, mean and baſe Spirit. It is intolerable in a Souldier; truly it is as bad, if not worſe, in a Magiſtrate. As the former will in a time of danger flie from his Enemy, ſo the other will in times of Difficulty and Diſcouragement turn his back upon his Duty. When one was hired by *Tobiah* and *Sanballat*, to perſuade *Nehemiah*'s going into the Temple and ſhutting the Doors, for fear of the Enemies Deſigns, He returned to him this brave and truly Heroick Anſwer, *Nehem.* 6. 11. *Should ſuch a Man as I flee? And who is there that being as I am, would go into the Temple to ſave his Life?* Thus do you think with your ſelves, every one of you, Doth ſuch and ſuch a thing become me? Should ſuch a Man as I, one that hath made ſuch a Profeſſion as I have done, one that is advanced to ſuch a Place as I am in, do ſo or ſo? And if a well informed Conſcience ſaith no, then do not do it; if it ſaith yes, this is your Duty, this becomes your Profeſſion and Place, then apply to it, whatever Fleſh and Blood, this and that ſort of Men ſay to the contrary. But it is high time now to come to the third and laſt Uſe.

Uſe 3. And in that I ſhall ſpeak ſome things by way of ſupport and comfort to thoſe in this Congregation, yea, and all others to whom this Diſcourſe ſhall come, that bear good will to *Sion*, and to that bleſſed Lord Jeſus who Reigns there. Though the Times into which we are caſt are very cloudy, and evil, upon many accounts; and though the Providences of God up and down in the World, are abſtruſe and myſterious, hard to be underſtood; they are ſuch Riddles as we do not know how to interpret them. In many places the dark ſide of the Pillar is turned toward the *Iſrael of God*: Yet let me ſay at this Day as the Holy Prophet ſaid formerly, in *Pſalm* 149. 2. *Let* Iſrael *rejoyce in him that made him, let the Children of* Sion *be joyful in their King.* It cannot rationally be denied, but that we have cauſe of Fear and Mourning when we look into our

ſelves, and take a view of our own Hearts and Ways, and there diſcover Sins more than enough, to provoke the fierce Wrath of God againſt us, and to bring down his deſolating Judgments upon us; and alſo when we look abroad into the Nation and the World, and conſider the Deſigns of bad Men, and the Diviſions of good Men, the Heats and Animoſities among profeſſed Chriſtians, and how great ſtrangers they are to that Healing Spirit by which they all ought to be acted; yet I am ſure we have great cauſe of Comfort and Rejoycing when we look up to Chriſt: And therefore that Command of the Apoſtle, *Phil.* 4. 4. *Rejoyce in the Lord always, and again I ſay, rejoyce.* He repeats the Command becauſe of the excellency of the Duty, and of how much concernment and advantage it is to the Chriſtian: For this Joy is his Strength, while Dumpiſhneſs and Melancholy infeebles him, unfits him for Service, and expoſeth him to Temptations: Yea, and of how much Concernment it likewiſe is unto Religion. This Joy is its Honour; It is a comely and beautiful thing, and makes it ſhine even in the Eyes of By-Standers: Therefore he ſaith, *Rejoyce always*, πάντοτε, at all Times, in all Places, and in all Conditions, not only when the Sun of Proſperity ſhines upon your Tabernacles, and divine Protection hedges your way, and Mercy paves it; not only when Goodneſs follows you, and Favour compaſſeth you about, and you have as much as Heart can wiſh, *but even when the Fig-Tree doth not Bloſſom, neither ſhall Fruit be in the Vines, the labour of the Olive ſhall fail, and the Fields ſhall yield no Meat*, Hab. 3. 17, 18. At ſuch a time and in ſuch a caſe do you rejoyce; but remember in what and in whom; not in things below, that is a muſhrom Joy, that is rejoycing in a thing of naught; it is not worth your while: Your Joy muſt not be Carnal, but Spiritual; your Faith muſt draw it up out of the Well of Salvation, fetch it into you from Chriſt, in whom there is cauſe enough. You can never form to your ſelves right Thoughts of Chriſt, never look upon him with a believing Eye, but in him you will diſcover abundant cauſe of Rejoycing, yea, of Triumphing: As you meet with that Expreſſion, 2 *Cor.* 2. 14. *Thanks be unto God, which always cauſeth us to triumph in Chriſt.* Yea, the Apoſtle would have Believers ſo full of Joy in Chriſt, as that he would have them quite empty of all diſturbing and carking Cares. In the ſame *Phil.* 4. 6. *Be careful for nothing, but in every thing by Prayer and Supplication, with Thanksgiving, let your Requeſts be made known to God.* And indeed, He would have us live comfortable and chearful Lives in the World, as well as holy and gracious Lives; and if we do not, the Fault is our own, we are miſerably wanting to our ſelves; for he hath in his Revelations of himſelf, and in his Covenant and Promiſes, made ample and abundant Proviſion in order thereunto. And therefore let us now in the cloſe of all, a little look to Jeſus, a little conſider the Apoſtle and High Prieſt of our holy Profeſſion, this glorious King of *Sion* and Saints, and take notice of ſome things in him which very well may raiſe, feed and maintain our Joy.

Firſt, We have great cauſe to rejoyce in this, that Chriſt always lives: Others do die; it is appointed for all Men, for mean Men; the Shrubs ſhall be ſtubb'd up, and great Men too, the Cedars muſt fall. *Dives* died as well

as *Lazarus*. Death doth not regard their Honours, nor will it be brib'd with their Riches. Great Men muſt die; they are not too big for Death to wreſtle a Fall with; and ſo do good Men too, yea, the beſt of them, thoſe that have been moſt holy and uſeful. *Moſes* the Typical Mediator, was commanded to go up to Mount *Nebo* and die there. *David* was a Man after Gods own Heart, and he ſerved his Generation according to the Will of God, ſo long as God would have him, and in good meaſure in ſuch a manner as God would have him. He walked in Communion with God, and he ruled in the Fear of God; but when he had done his work, he fell aſleep: The Sleep of Death came with a Commiſſion from Heaven, and cloſed his Eyes; the Scepter dropt out of his Hand, and he dropt into his Grave. That is the Houſe of all the Living, Princes and Nobles, Kings and Emperours, muſt take that for their long home; *Pſal.* 82. 6, 7. *I have ſaid, Ye are Gods, and all of you Children of the moſt High.* They are Gods Vicegerents, Gods Repreſentatives; they are Terreſtrial Gods. But be not proud of that, be not high minded, but fear; and to that end, he whiſpers in their Ear, or rather tells them upon the Houſe-top, *but ye ſhall die like Men.* You may ask, what may be the meaning of that? I Anſwer, You may take it thus: They ſhall die like Men, *i. e.* they know no more when they ſhall die than other Men, whether ſome years hence, or to morrow, or to day; and they can tell no more than other Men how they ſhall die, whether a natural or violent Death; whether on a ſudden, or by ſome lingering and tedious Diſtemper. And again, they die like Men as to the Conſequences of Death. They muſt be ſtript of all their Ornaments and Royal Robes, and their Bodies muſt return to Duſt, and both Soul and Body muſt come to Judgment. *Kings* that are Supreme, and all Inferiour Magiſtrates, muſt ſtand before the Tribunal of Chriſt, and there be judged; their Rule ſhall be inſpected, their Government examined, all their Words and Actions conſidered, and all the Sentences that have been here paſt by them, all the Puniſhments that have been inflicted by them, by their Authority and Order, ſhall be curiouſly and exactly weighed in the Ballance of Juſtice. Oh! be wiſe, and conſider this, and remember your latter end. But though Chriſt died once, He died but once, He ſhall not die a ſecond time. Death hath no more Power over him. This Friend may fall, and that Comfort may wither, and that Prince may die, under whoſe Shadow the People rejoyced; but ſo doth not Chriſt; He abides for ever. *Pſalm* 102. *Thou haſt laid the Foundations of the Earth, the Heavens are the work of thine Hands. They ſhall periſh, but thou ſhalt endure, yea, all of them ſhall wax old like a Garment, as a Veſture ſhalt thou change them, and they ſhall be changed, but thou art the ſame, and thy years ſhall have no end.*

Secondly, Chriſt ſhall reign as well as live. He ſhall live, and that like himſelf, in State, and in Power, and Glory. His and our Father who hath ſet him up for King upon his holy Hill of *Sion*, hath ſettled him there, and fixed him there; the *Sacred Scriptures* do abound with Expreſſions to this purpoſe, that we might have a full aſſurance of *Faith* in the Matter which is ſo important: As, to inſtance in a few, *Pſ.* 45. 6. *Thy Throne, O God, is for ever and ever*: So *Pſ.* 110. 1, 2. *The Lord ſaid unto my Lord, Sit thou at my right hand, until I make thine Enemies thy Footſtool. The Lord ſhall ſend the Rod of thy Strength*

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[illegible] Enemies, and the Father will subdue them all. *Christ* is expecting till it be done. And as the *Father* was not failed in his *Expectation* from *Christ*, so *Christ* shall not be failed in his *Expectation* from the *Father*. All his Enemies shall be brought to an under, either in a way of gracious Conversion, or in a way of most dreadful Confusion: Either they shall willingly bow to him in the day of his Power, or else they shall against their wills be broken by him in the day of his wrath; either they shall submit to his golden Scepter, or they shall be dashed in pieces, like a Potters Vessel, by his Iron Rod. In a word, Either they shall by a chearful Resignation put themselves into his hand, to be moulded, guided and ordered by him; or else they shall be under his Feet, to be trampled upon with Scorn and Indignation, and at last kicked to Hell, as fewel for those unquenchable Flames. And yet further, He must Reign till he hath got the actual and full possession of all that unto which he hath an unquestionable Right by virtue of his Fathers donation, *i. e.* till the Heathen and uttermost parts of the Earth be brought in to him. Of the continuance of his *Kingdom* and the increase of his *Government* there shall be no end, till that happy time come wherein all the *Kingdoms* of the *World* shall become the *Kingdoms* of the *Lord* and of his *Christ*, *i. e.* they shall renounce all *Idolatry* and false *Worships*, and embrace the *Gospel*, and walk in the *Light* thereof, and according to its Rules; Yea, it is said, *Rev.* 11. 15. *He shall Reign for ever and ever, till time shall be no more.*

Thirdly, Rejoyce in this, That the *Church* of the living *God* shall be preserved and continued in the *World*. Though there have been dreadful concussions, and are so at this present, and are like to be, till all be shaken down that *God* hath not set up, yet there shall be no overturning of this *House*, no ruining thereof. The Ship may be and frequently is sorely tost with Tempests, but it shall live since *Christ* is Pilot, and sits at the Helm and steers the Course; I say, it shall live, as the *Ark* did in the *Deluge*, when the *Waters* were at the highest. Notwithstanding all the Rage and Malice, all the Power and Plots of Men and Devils *Christ* will have a *Church* upon *Earth*. Though they may prune this Vine which *Gods* right Hand hath planted, yet they shall never be able to pull it up by the roots. It may bleed grievously, even to Fainting, but not to Death. It is true, this or that particular *Church* may fail. The *Church* of the *Jews* did, though once dearly, yea only beloved, and so have the seven famous *Churches* in *Asia*: And so may others. Therefore that was excellent, and no more than necessary *Counsel* which *Paul* (more likely to be an Apostle to them than *Peter*,) gave them, *Rom.* 11. 20, 21. *Because of unbelief, they* (i. e. the *Jews*) *were broken off, and thou standest by Faith; be not high-minded, but fear*: Which *Counsel* he followeth with this weighty Reason; *For if God spared not the natural Branches, take heed lest he spare not thee.* That was *Pauls* advice to the *Church* at *Rome*, when he wrote this Epistle to them. But whatever hath become of Her, or may of this or that particular *Church*, our Lord *Jesus* will certainly take effectual care that there shall be a true *Church* upon *Earth*. And though at first it be but as a little Stone, yet shall it smite the Image upon his feet, and break them to pieces, and become it self a great Mountain, and fill the whole Earth. Let every one look to it that they be true and living Members of that true Church, and continue so, without turning aside to any Synagogue of Satan, or having any Fellowship with Devils.

The End.